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Wisdom, Light of the Rose



pentagram

Lectorium

Rosicrucianum



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Before you lies an edition of **Pentagram** written as a tribute to the rose as a universal symbol of unselfish love which has been the highest ideal of any Rosicrucian and the focal point of his contemplation throughout the ages.

We explore this symbol on the basis of her beauty and the inspiration she has given the poets through the ages, eliciting their most beautiful songs.

What is it that allows the rose to exhibit her most delicate beauty, such as the silky texture of her petals, and to create a glimmer of hope in human hearts? And why then her thorns that make it difficult to approach her beauty?

Her perfect symmetry is hidden in the irregularity of her leaves; she camouflages her essence in her rose fragrance. Her thorns are equally interesting, and the cross of her stem also points to timely needs and to the great privilege of being human.

O magic symbol of the unattainable! Sublime contradiction in a single flower! Perfect image of the striving human!

Only the noble bee which collects her nectar and the person who dares to press her thorn to his heart are able to see the world of which she testifies.

Meanwhile **Logon**, the new online magazine of the International School of the Golden Rosycross, has made its appearance. The editors of **Pentagram**, the printed magazine, look forward to a dynamic interaction with this wonderful new initiative. **Logon** has been designed to focus on 'people who are looking for the meaning of life'. **Pentagram** offers, in both short as well as longer contributions, more extensive coverage of subjects that are meaningful to serious seekers. Contributors to both magazines are looking ahead to the blossoming of the roses—the new consciousness shining in human hearts as well as human heads—precursors of a new era.

Visit us at www.logon.media.



Cover and above

The artists Serge Boyer & Fabienne Versé created 'L'Ère du Tchier de Borée', (Boreas), which they regarded as an initiation and inspirational labyrinth, in the rugged and high-altitude Regiona Natural Parc in the mountains of the Ardèche.

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'As above, so below' - The text of the Tabula Smaragdina, attributed to Hermes Trismegistus, carved into one of the modern 'menhirs', the seventy stones on the plateau of Tchier du Borée. The monumental work of art on the plateau just above Borée in the Ardèche forms one big

spiritual calendar of the universe. On the relatively flat surface, seventy stones - many think of them as menhirs - form twelve triangles and seven squares: the geometric shapes that together determine the eight proportions of the divine ratios.

The hymn of love

From The Alchemical Wedding of CRC
anno 1616, day V
Johann Valentin Andreae

Filippino Filippino Lippi, Tobias and the Angel, ca. 1475-1480
National Gallery of Art, Washington D.C.

- I Naught is better here on earth
than matchless, noble love,
whereby all sorrow flees us and
we're made like God above.
Therefore, let us praise the King,
that all the sea thereof may ring.
Now we shall ask; you answer.
- II What unto Life has brought us?
'Twas Love.
What unto Grace restored us?
'Twas Love.
What was it gave us birth?
'Twas Love.
How were we lost on earth?
Without this Love.
- III What brings us forth and bears us?
'Tis Love.
What succours and consoles us?
'Tis Love.
What do we owe our parents?
'Tis Love.
What gives them their forbearance?
'Tis Love.
- IV Through what power do we conquer?
Through Love.
How can we Love discover?
Through Love.
On what are good works founded?
On Love.
How are the two united?
Through Love.
- V So loudly we'll sing;
let our praises now ring
in Love's honour profound,
that Love may abound
in our Lord, the King
and his Consort the Queen,
whose souls have gone hence,
though their bodies are seen.
- VI As long as we live,
to us God will give
the power His Love to convey,
and in service aspire,
in the flames of Love's fire,
the two to conjoin once again.
- VII Then shall this great sorrow be
Deep joy eternally,
And this holy happiness
many young hearts shall bless.





There is no plant or flower that is more connected to the concept of love than the rose. People often express their deepest affection for someone with roses; it is the most beloved flower in love. In the hidden Christianity the heavenly rose stands for the Sun-logos or Christ, Jacob Boehme speaks in this connection of the Rose of Sharon, Goethe about the mysterious roses that are wound around the trunk of the cross. A walk through world literature, looking for the 'queen of flowers'.

Eternal rose

Every afternoon Rainer Maria Rilke, accompanied by a lady-friend, went for a walk in the vicinity of his house, which was in Paris at the time. In doing so, they passed a beggar-woman in the same place each time. The lady accompanying Rilke always put a coin in the thin outstretched hand, but Rilke never had any money with him. One day he said, “We should give her heart something, and not just her hand.” A few days later he bought a beautiful red rose and put it in the beggar-woman’s hand. She stood up wordlessly, kissed Rilke’s hand, and left. It was not until a week later that she was back at her usual place. Rilke’s companion asked him: “What would she have lived on all that time?” After some thought, Rilke replied, “On the rose.”

The ‘queen of flowers’ can indeed have a special effect on a person. Traditionally, roses have attracted, fascinated and inspired humanity: its wonderful form, its colour, its delicious fragrance; even a blind person likes this flower for its scent. Unconsciously or consciously, she is the symbol of what moves us in the deepest part of our heart.

The most striking characteristic of the rose is its petal arrangement: its petals spiralling around a common centre. As a symbol of purity, of love, of high spirituality, the rose symbol is found among musicians, poets, visual artists, mystics, in some fairy tales, and above all in many

gnostic groups; and since the event on Golgotha, also often in conjunction with the cross.

Already with the Manicheans, we find the curious ‘tree of life’ graves, cruciform-shaped with a rose in the centre. Mani spoke of a ‘Cross of Light’, and in Ireland there is a monastery called Clonmacnoise where, against the wall, there is a stone pillar with a rose carved in the centre of a cross. Clonmacnoise was an old Christian centre for spirituality, founded in the year 546 by a certain Ciarán; [See picture]. Further reference to the rose is found in the canon of current Celtic-Irish music, which draws on a spiritual past, and in which is found a song called ‘Rosa Mystica.’

Music of the rose

The rose is also found repeatedly in the world of music.

The Masonic opera *Die Zauberflöte*, the text of which was written by Schikaneder, has been excellently put to music by W. A. Mozart. The commentator Tjeu van den Berk shows in a fascinating way that the text of this entire opera is inspired by the *Chymische Hochzeit CRC*. (the Alchemical Wedding of CRC) He says: “When Pamina meets Tamino, just before the big fire and water test, and they are allowed to hug each other for the first time, she says about the arduous journey ahead of them:

‘Everywhere I will be
by your side.



I myself will guide you.
Love leads me!
She may put obstacles on our path,
but, like rose thorns,
they will always be accompanied by roses.

At the beginning of the last century, Erik Satie was interested in the phenomenon of the Rosycross in his own way. He wrote a piano composition in three parts under the name: 'Sonneries de la Rose et Croix'.

A bit later, the composer Gustav Mahler, who had an immense admiration for Mozart, recorded in his second symphony a song called 'Urlicht':

O roses red!

Man is in dire need!

Man is in the greatest agony!

[...]

I am from God and want to return to God!

The good God will give me a little light,
will lift me up into the Light, to the eternally blessed Life!

(First and last stanza)

The East

In the third century of our era, Mani and the Manicheans were specifically orientated towards Gnostic Christianity. They saw Jesus as both the only-begotten Son of God, and at the same time as our true inner self, the Light-I. Mani called Him the *highest Rose of the Father*, meaning the perfect man.

After centuries of activity in Eastern and North African countries, this Gnostic Christian community disappeared from view because of many kinds of opposition. However, this movement actually continued as smaller Gnostic communities in the movements of the Paulicians and the Bogomiles in Asia Minor, Bulgaria and the neighbouring Slavic countries, such as current Bosnia Herzegovina

where you can still find many stone Stecci, or carved crosses, and crosses with roses. Then, in the twelfth century, connections were established between the Bogomiles and the Cathar communities, which were mainly situated in the Pyrenees. There, too, we find in this powerful landscape and on the walls of the caves several wondrous crosses and cross forms that testify to their creation and use in the past.

From Mani's *Light Treasure* we quote:

Today we present You our Rose
as a fruit-producing tree,
that she may become an aureole
that You may place on our head.

Further east, in Persia, India and Pakistan, in the twelfth and thirteenth centuries, we meet the famous Persian Sufi poets Hafiz and Rumi.

Hafiz says: "That the world is created for Love, the roses and the nightingales bear witness", and another Persian poet from that time, Mahmoeb Shabistari called his poetry collection *The Hidden Rose Garden*, of which he says:

I picked this bouquet of fragrant flowers
from that garden
and I have called it 'The hidden rose garden'.

In there, the roses bloom from the secrets of the heart

that you have not heard before.

The tongues of the lilies all sing within
and the eyes of the daffodils behold everything, far and near.

Look silently at them all, with the eyes of your heart,
till all your doubts melt away.

The Indian Sufi master of the beginning of the last century, Hazrat Inayat Khan, who during his stay in the Netherlands pointed out the dunes of Katwijk as a suitable place for a Sufi temple, says in poetic language:



That the world is created for Love,
the roses and the nightingales bear
witness, Hafiz

.....



Rose Valley, Bulgaria

The rose offers me Your message of love.
Let my heart bloom in Your love as the
Rose.

Italy

Dante Alighieri lived from 1265 to 1321. In the thirteenth century he wrote his *Divina Commedia*, in which many gnostic elements can be found.

The *Commedia* contains three stages: the *Inferno* (hell), the *Purgatorio* (the purification mountain) and the *Paradiso* (the kingdom of heaven).

In 'The Universal Gnosis', J. van Rijckenborgh indicates that Dante can be seen as the struggling microcosm awakened by the call of the Gnosis; in that view, Virgilius is his dialectical self, the I-self, striving for relief, and Beatrice is the new soul, the reborn man.

In the storyline of Dante's poem, the Heavenly Rose belongs to the Empyreum, the highest sphere of heaven that encloses all nine previous spheres. Dante, together with Beatrice, traverses these ten spheres or dimensions in the third stage

of the story, to gain in the end the Candida Rosa (the white rose), the highest insight, the sight of the divinity, the *visio Dei*.

Before this happens, he meets Beatrice. Dante travels with Virgilius on a spiral way through the *Inferno* and then the *Purgatorio*, finally arriving at the highest peak of the purification mountain. There Virgilius stays behind and Dante goes on to meet Beatrice, with whom he continues his journey (again spirally) through the nine heavenly spheres to the all-enfolding Empyreum. On his way there, he first enters the sphere of Mars, where an immense shining cross appears before his eyes. Along the beams of the cross, there is a constant coming and going of souls and angels.

After finally seeing the Heavenly Rose (on whose petals the transfiguring souls successively rise to ever greater delights) he knows from that moment on it is of the essence to stay in the middle of the cosmic movement, as in the hub of a wheel, and he testifies to this with the following words:

When the smallest step already spans
such a powerful Light, how
wide then must spread
the Light to the rose of vast
infinity?

There is no near or far, no
down or up,
because where God maintains



the still presence of the centre, natural law will of itself stay close. The gold of this Rose of eternal life gradually opens and spreads a scent in which Beatrice pulled me upward with her ... The rose also was a symbol of love for the *Fedeli d'Amore* (The Lieges of Love, or The Faithful of Love), a group of troubadours that was active at the same time in Italy. Working from within the church, they tried to keep alive the universal esoteric Christianity in Italy, and at the same time to effect a spiritual reform of church and state. Besides the rose, they also displayed the cross and the eagle on their banner.

They propagated chivalrous ideas (including courtly love) to improve society. From the old Arabic Sufi poetry forms, they adopted the image of the Beloved, "for the pure light of the One is too much to endure." Ficino and other members of his Academy considered their poems to be "a supreme declaration of love" in the sense of Plato. As a closed brotherhood, they sought harmony between the human sides of their nature and their spiritual and mystical endeavours, unlike the mendicants, who tried to suppress the former. Their system of internal degrees in six stages corresponds to the six guides from Dante's *Divina Commedia*.

In the Low Countries a few centuries later, when Luther and Calvin established their authority, there was a similar group active, also working from within the church. That was in the sixteenth century and this organization, which operated from the Amsterdam chamber of rhetoric d'Eglantier (the wild rose), called itself "*De Broeders in Liefde Bloeyende*" ("The Brothers Blooming in Love"). This was at the time of Dirck (Theodore) Coomhert, and after he had received a publication ban from the Haarlem authorities, his friend

Spiegelh invited him to become a member of these Brothers. Other members were playwrights and poets such as Vondel, Hooft and Bredero.

This group did not call themselves Rosicrucians, but *what is in a name?* – evidence suggests they were. For example, witness their emblem showing a seven-petalled red rose with a thorny cross underneath, around which both bees and spiders are active – the exact same emblem that we encounter a bit later with the Englishman Robert Fludd, who openly called himself Rosicrucian. He may well have taken over this emblem from the Brothers Blooming in Love.

In southern Germany, Tobias Hess, with his kindred spirits such as J. V. Andrea, was also aware of the existence of this Amsterdam group. He admired their universal view of Christianity, and a number of typical Rosicrucian elements matched their thoughts. It is possible that the rhetoricians influenced the works of the Tübingen Circle, and it pleased them that their viewpoint was being propagated, not only literally, but also in the form of theatre and allegories. After all, it was a time when all these figures of spiritual nobility were in contact with each other internationally: they often knew each other's works, and figures such as Joachim Morsius visited them and so kept the connections alive. For all of them the symbolism of the rose and the cross was profound, and well known. In this sense, the conclusion is justified that behind the appearance of esoteric groups or individuals such as Dante, the Order of the Rosycross was, and remains, an invisible source of inspiration throughout the ages.

Christ, the Solar Logos, is also denoted as the Heavenly Rose and the seventeenth-century poet and engraver Jan Luyken, who was inspired by Jacob Boe-

Her Eyes are with Her Thoughts and They are Far Away, Lourens Alma Tadema, 1897



The desert rose is also a striking symbol: it can remain closed for years, seemingly lifeless, but once the rain water comes to her, it blooms beautifully. It is the Rose of Jericho, and it symbolizes resurrection and eternal life.

hime, called Christ the Rose of Sharon.

A few centuries later, Johann Wolfgang von Goethe clearly shows that he, too was inspired by the 17th century Rosicrucians. Witness his long poem “Those Secrets.” We quote some striking couplets.

In verse 6 and 7, the pilgrim Marcus hurries to a fine building that scintillates ahead of him, and where, while he has to wait at the closed gate, he sees a puzzling image.

Couplet 8 then reads as follows:

The sign he sees erected here on high
That brings consoling hope to all mankind,
Which many thousands pledged their lives to shield,
To which in fervour prayed the human mind,
That has destroyed the bitter powers of death,
On victors’ banners fluttered in the wind:
A stream of comfort permeates his being,
He sees the cross and bows his head in seeing.

Couplet 9

He feels anew the faith of all on earth,
The power of salvation streaming thence;
But as he looks, he feels his very soul
Pervaded by a new and unknown sense:
Who added to the cross the wreath of roses?
It is entwined by blooming, clusters dense,
Profusely spreading just as though they could
Endow with softness e’en the rigid wood.

In verse 33 and 34, Marcus is led to a room with a mighty cross-vault rising high, and along the walls he sees thirteen seats.

Then verse 35 reads:

Above each chair was hung a special shield,
Thirteen in all the number he espied.
They seemed to be important, purposeful,
No boast of ancestors in shallow pride.
And brother Mark, with longing all aglow,
Desired to learn what secret they did hide:
Lo, in the middle one the mystic sign,
The cross which clustring roses do entwine.

The Portuguese poet Fernando Pessoa was also fascinated by the Rosicrucian writings, as evidenced by a fragment from one of his poems, freely translated from Portuguese:

... but if the soul espies an error in itself,
which is in essence only shadow,
she at the other side will see The Word
that is The Light in this world’s meadow,
Both human and anointed, and then overawed:
The perfect Rose, crucified in God.

In Bulgaria there is a region around the city of Kazanlak, where two river valleys converge to form the beautiful Rose Valley, the Rozova dolina. The valley has been famous for centuries for its rose oil essence industry with close to fifty percent of all rose oil in the world extracted there. Every year festivals are celebrated with roses and rose oil, and the people know the symbolic power of this flower of flowers.

Peter Deunov, the patriarch of the Bulgarian White Brotherhood once said: “One of the most important events in the cosmos is the bursting of the flower bud of the soul; all higher beings of the

Divine world are looking forward to the flourishing of the human soul.”

The beginning of that process of blooming is a moment of consciousness, as we read in the ‘Commemorative Volume dedicated to Catharose de Petri: “When our consciousness experiences this distress and sighs for liberation, and its cry vibrates out into the unknown, the Rose receives, as it were, a magnetic shock, which causes it to send the echo of the soul’s cry of distress to the sternum, as a kind of reflex reaction. In this way, the power of the Rose effects an opening in the heart sanctuary. . . . It is on this beginning that every child of man needs to build. . . .”

In the progress of this process, as Antonin Gadai once wrote, “The black cross, sign of sin, penance and death, will change into the white cross of Light, the radiant sign of the Resurrection, from which the roses of eternal love descend, living roses that are fragrant like the breath of angels.”

And another faithful brother of the Rosycross once finished his speech with: ‘One will ask: does Love have a fragrance? Yes, it is the fragrance of Roses! “ ⬤

World images



Tchier de Borée

Every stone on the plateau of Tchier du Borée is numbered and sculpted, and each stone conveys its own message. The visitor recognizes the symbols that have been depicted according to his insight and knowledge of the cosmic, historical and mythological references they contain. When you enter the circular boundary, you are thrown back and forth between surprise and admiration.

'We want to help people recognize these and similar places that are so full of history, and at the same time we try to connect them with the world of the imaginary - a world as interesting as that of the intellect', according to the artists.

The Other Reality of the

Fragrance?

Maybe that is where it starts.

It's possible, why not?

In Rennes, Brittany, France, one finds the largest rose garden in Europe, laid out in concentric circle segments.

It's an extraordinary rose experience to spend some time there; the smells are overwhelming, even though there are varieties of roses that have hardly any perfume.

Certainly, sniffing and even smelling the central flower can be a good start for 'the rose reality'.

No matter how real it is for the sense of smell and for the brain, for many the beginning is like a dream, often a dream of Venus, of a symbol of love.



Rose



© Sony World Photography Awards 'Lonely Tree'. Tom Jacobi (Germany) in the category Professional Landscape

Is this the reason why Paul Biegel introduces the reality of the rose in his story 'Sleeping Beauty', from the collection 'The Last Stories of the Century', in a dream environment in which the hero, sailor Gerrit, has found himself. Via an immense hall with a tiled floor and a pyramid-like ceiling, he enters a stone corridor, leading on to a room. A room full of people. But no one speaks, no one moves. Is there no life in that room, with all those people?

Silencing

An important aspect of that first exploration of the reality of the rose is that of the static, the absolutely silent situation. Does it remain that way? Does the reality of the rose, which is so close, remain so silent, so without life?

Life

In the story of Paul Biegel, Venus strikes once again: Gerrit sees a young woman in the company, indescribably beautiful, so beautiful that his sailor's heart starts to beat faster. But she, too, does not move, does not speak - and the tableau vivant becomes something spooky, because of the deathly silence and the rigidity in which everyone sits.

Gerrit slowly walks towards the feminine beauty and wants to put a hand on her shoulder. And then it happens: suddenly the room is full of buzzing voices, cheerful laughter and talk. The other reality of the rose suddenly becomes full of life, through the focus on beauty, actually through the infatuation of the hero.

In the 'Alchemical Wedding of Christian Rosycross' we see a similar scene, when the curious researcher from the seventeenth century, Christian Rosycross, beholds the naked figure of Venus in all

her beauty, as a result of which he is fined. But that's another story.

So, suddenly life has sprung up into the rose story, through the love of Gerrit, by the fast beating of his heart, by giving in to the attraction of beauty. This is an important stage in exploring the reality of the rose: through the desire for her, life arises - and what kind of life it is! Because those present in the castle hall now discover Gerrit, they discover in their own turn the principle that becomes aware of the rose reality! And they almost throw themselves en masse upon him. He steps backwards, tries to flee. But they grab him by the arms, by his



hands, shout unintelligible things, pull him to the table, push him into a chair, put a plate in front of him, pour a glass of wine for him, tie a napkin around his neck and call: 'Nam zili, nam gli, nam volozia pinex!'

No, Gerrit does not understand this either, but he understands that he is welcome, even very welcome. They are apparently looking forward to his presence.

It is a next step in exploring the rose reality. Undergoing life, love and joy but ... in an unintelligible language!

The nobility of the other realm in you is well disposed towards you, but does not speak your language yet. Or you don't speak hers. Yet it is special if you already hear the inner voice, experience the working of the rose, if you undergo its vibration: the principle of knowing the other reality has already been brought to life.

How is this going to continue? Because undergoing this life and this joy in an unintelligible language surely can't be the end of the development.

Thorn

Actually, the ability of the self starts afterwards; the self-surrender that also Oscar Wilde describes in a story. Wilde goes so far, that the thorn of the rose itself must be pressed into the heart: giving life to the rose is a crucifixion. One will, figuratively speaking, be prepared to let the thorn open one's own heart. And in another story by Paul Biegel, 'The Last Rose', he expresses it as follows: the dedication to the rose becomes so great that one is willing to give his



life for it – in order to learn to understand the words and meaning of the language of that other reality.

This is perhaps most unrealistic for understanding the other reality: that one is willing to allow another reality for the heart, or at least the willingness to purify the heart. Only then will the alienating effect of the new heart-environment reveal its incomprehensibility and we will learn the language of love, which is the same as the language of the rose. And what seemed to be a crucifixion, then becomes an alchemical feast. The sailor finally manages to kiss the beauty, after which she says in his own language: 'Are you there? I left you alone, you were sleeping so soundly!'

Biegel calls the other reality 'enchantment'. That is what happens to Gerrit: 'Instead of breaking the spell with his kiss, he himself had fallen under the spell and had become one of them.' That is why he can understand her now.

Outside of our time and space, as the story indicates, is the location of the castle. It can't be determined geographically and time there is also different. But sailor Gerrit lives on in that reality, according to the story. 'One day every year he walks with his beloved princess through the magnificence of fields and woods [...] and flower beds full of roses - and one night he sleeps next to his princess in that wonderful castle the location of which nobody knows.' ★

The Aquarius conspiracy revisited. A repositioning.

The well-known Dutch novelist Hella S. Haasse begins her modern work *De Meester van de Neerdaling* (The Master of the Descent) (1973) with the following introduction:

'Satan is not just called the ruler of this world – in fact, that's exactly what he is. He rules this world. We will not conquer an enemy if we try to look beyond its danger.'

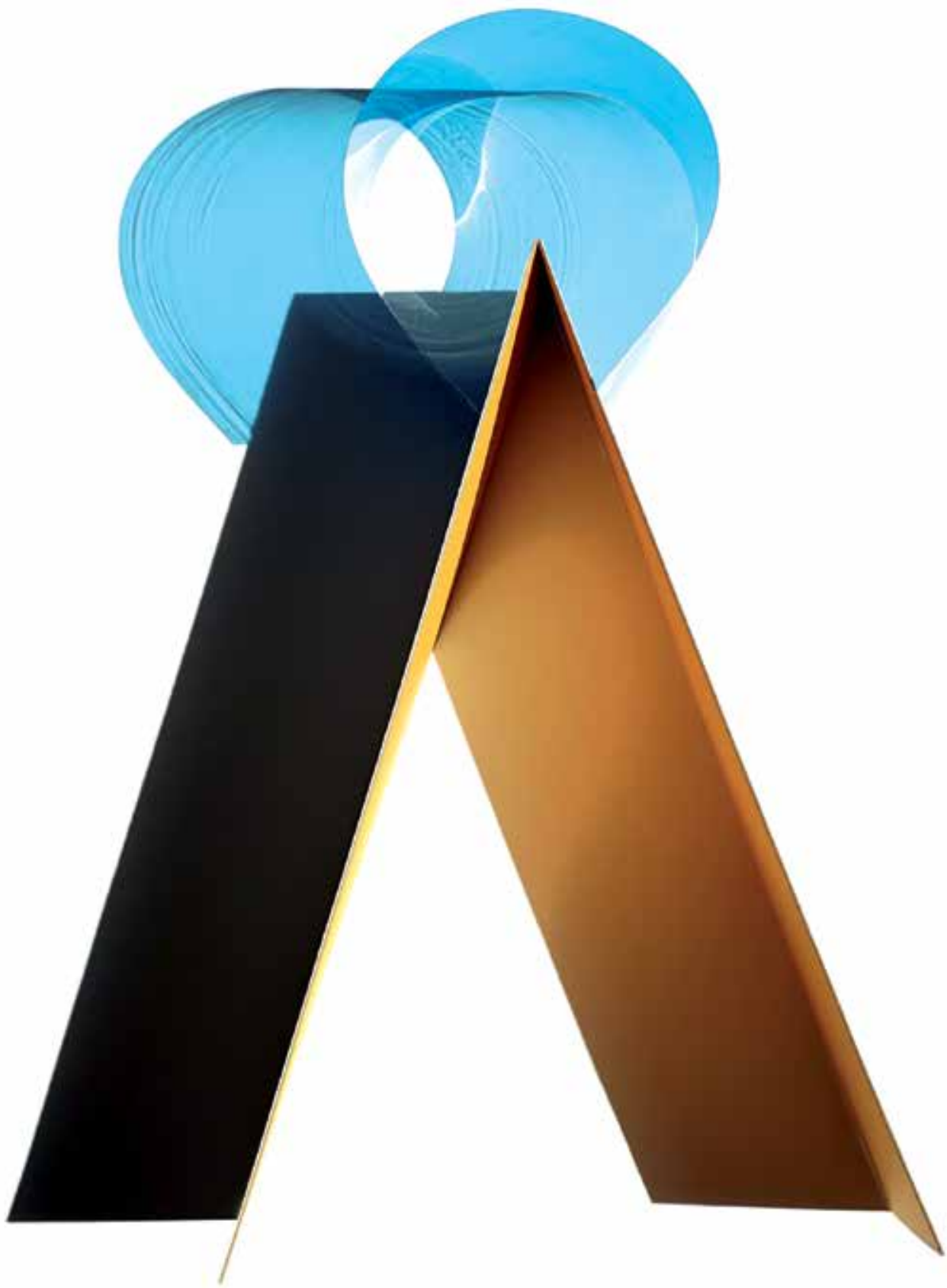
The first part of the novel is called 'De duvel en zijn moeder' (The devil and his mother) and is characterised by an exciting game of truth and imagination. It becomes especially impassioned when it is revealed how an existing hierarchical order abuses the energy of young boys for self-serving so called 'spiritual' goals. It is for the reader to judge whether these goals are indeed truly spiritual.

Since the release of Marilyn Ferguson's famous book *The Aquarius Conspiracy* almost forty years ago, the basic values of the astrological era of Aquarius have been diluted under the influence of an aggressive economic culture. Nothing much has been realised of the flower power impulse of the sixties and seventies, for this impulse could not be commercialised.

On the contrary, values such as these are

more likely to turn into their opposites in this dialectical world. Ferguson's aim to make a contribution to 'personal and societal transformation in the eighties' failed during that decade, a decade which was critical to social transformation potential. On the contrary, the eighties saw the beginning of a strengthened and deepened free market economy following a neo-liberal discipline (Reagan-Thatcher) that does not show the least Aquarian element. Thereby, socially,

© Perlaki Martón



“the dawning of the Age of Aquarius” was darkened and eventually evaporated. At the same time, the subject of conspiracies and their likelihood has had the same fate as the idealistic Aquarius values, especially from a cultural-social-philosophical perspective. It is socially unacceptable to ‘believe’ in conspiracies. It is seen as a sign of immaturity to see reality from the perspective of a conspiracy, even though the evidence may be found all around us. This is because the foundation of it is seen as a craving for a simplistic and straightforward explanatory model of reality, which stems from fear. It consists of a black and white thinking about forces and powers that are experienced in reality. This sort of thinking is often seen as immature. ‘If it were that simple...’ is what people respond. Moreover, our knowledge about the complexity of global processes makes us question simple theories that are discrediting or offending certain population groups, classes or income categories. Another important reason is that the ultimate fuel for conspiracy theories, the dichotomy of the cold war, has dried up since the end of that war around 1989.

Interpretation

An important reason to ignore conspiracy theories stems from the mathematical field of science, which rejects proof by contradiction: you could try to fit signs and situations from reality into your own theoretical model, but this can very easily lead to self-deception. Proof by contradiction goes against ‘common sense’, especially when it comes to conspiracy theories about the unseen powers, which are theories that talk about forces from the non-material world as a single strong cause for ‘dystopia’. Besides, this way of thinking does not

approach the world and other human beings from a perspective of empathy and a willingness to help, but from a perspective of fear and caution that cannot serve the vision of all-embracing Love in any possible way.

Common sense

These are all factors that have had an immunizing effect on ‘reality’ and on social-economical processes and actualities during the last few decades: social reality has been made immune to conspiracy theories, which have always been refuted by the media, by prevalent social-economic theories and ‘sophisticated’ forums.

‘I do not really believe in conspiracy theories’ is a widely heard and socially acceptable statement. With the connotation of: ‘You are naive and do not use your common sense if you do believe in them’. This apparently healthy rationalization resembles the methods of the fighters of quackery, with its scepticism about all that cannot be proven in accordance with the strict rules of a scientific-philosophical system – a system that does not have the a priori sole right to the truth anymore. Ridiculing and denying the existence of conspiracies – including the denigration of all thoughts in that direction – can lead to a closed-mind that increasingly limits someone’s ability to perceive (an other) reality. Because the past ages have made this much clear to us: conspiracies have always existed. In a time of globalisation, the free-market, free trade agreements et cetera, you definitely cannot exclude conspiracy theories when considering the principle of freedom for all and human rights. On the contrary, especially in this era, the evidence for conspiracy theories abounds, for example, about multinationals or cartel arrangements.



Media and manipulation

The idea that companies, religious organisations, security services, nationalistic institutes and power conglomerates are innocent until a possible negative role played by them is proven, gives no fair opportunity to unmask coherent networks or potential complots, because of the manipulative involvement of the media against this sort of argument.

Examples are the crash of airplane Flight MH17, the tobacco-lobby, Trumpism, weapon trade, the pharmaceutical industry and organ trade. And those are only 'material' examples.

It might look like the publication of hundreds of millions of emails (e.g. the Panama-papers or Wikileaks) can reveal links of fraudulent practices and conspiracy tendencies, but the counter-measures carried out by states, companies and institutions, supported by powerful politicians, is not to be taken lightly. Conspiracy theories that discuss invisible or non-material powers (for example the angels in the air mentioned by Paul in the Bible) have no plausibility in the face of the materialist paradigm, which dismisses anything that cannot be seen with the physical senses. Hence, within that paradigm, these theories are seen as totally speculative.

Sometimes it is possible to justify these assumptions in the material world. And

sometimes a prohibition on conspiracy thinking cannot hide the facts. What happens then?

Hella S. Haasse, the great Dutch novelist, has shown what could happen in her book 'De Meester van de Neerdaling' (The Master of the Descent): the facts shared by the person who unmasks the truth are not only denied, but the person is also ridiculed and finally even declared insane with the help of the Church. And this is not only fiction, but it is a classical phenomenon that repeats itself time and time again. It is a form of power politics based on despair.

Eliminate

It is an almost universal pattern: ignore, impeach, ridicule. It is shown today through open opposition through the media, the use of fake news, and even the elimination of the whistle blower. Ghandi describes this process. And it will not be a surprise that the Cathars as well as the Manichaeans met with such a fatal, physical ending. In the Hermetic texts this process is described in the following way: 'That is why they who possess the Gnosis are not popular with the masses, and vice versa. Mass opinion would have the possessors of the Gnosis stigmatized as crazy, and laughed at. They are hated and despised, and perhaps even killed. The fact is, evil

Especially in this era, the evidence for conspiracy theories abounds, for example, about multinationals or cartel arrangements

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If anything is an unmasking force,
it is the Light of the Gnosis



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necessarily needs to dwell here on earth, because this is evil's domain. The adversary's domain is the earth, not the cosmos, as some will blasphemously argue' (Corpus Hermeticum IX).

If anything is an unmasking force, it is the light of the Gnosis. This means that the light of the Gnosis is inseparably bound to the appearance of those not-light forces which collaborate together against the eternal forces of fullness. It also means the final impossibility of the complot to 'win'.

What, then, does this era do with the 'signs' and 'evidence' that clearly points to a complot, in a world where it becomes more and more clear that there are organized power complexes that steer and control our ways?

On many levels there are unmaskers, revealers and whistle-blowers who expose those organised structures based on money, power, suppression, addictions and politics. Moreover, there are satanic powers that will use all the tools available to try to disguise or even disarm such revelations of the truth. After all, this world is the domain of evil, Hermes teaches us. In fact – suggests Hella S. Haasse – Satan is the Master of this world. To make this clear on a psychological-physical level, to name the real powers beyond it, and to describe processes that maintain or even expand the satanic sphere of influence, is not easy. Besides, why would you do that, why would you want that, since it is widely accepted that paying attention to these powers means feeding them, strengthening them and thus making liberation from them more difficult.

View soberly

Still, we find a very important analysis of the 'impure' spirits, the degenerated entities that live off the energy of human

beings, in the Gnostic teachings in the gospel of the Pistis Sophia, which is confirmed by Hermetic writings. And it is of huge importance that we look at these aeonic and archonic powers objectively and from the perspective of our own time: how do they manifest themselves right now? J. van Rijckenborgh, in the book *Unmasking*, has set himself the task of revealing the nature of these 'powers and principalities in high places', as the Bible calls them, using terms and words that might now be slightly dated, but which may nonetheless be seen in the spirit of the Gnostic heritage: the deluded and self-willed powers in the air will not hesitate to use all visible and invisible devices, all technological, psychological and mental tools, to guarantee their self-maintenance by feeding on human energy.

Also, Rudolf Steiner set forth a prophecy about ruling spirits in the non-material realm: he said that in this era the materialistic Ahrimanic powers will siphon off than 90% of the energies, but they will never manage 100%: it is impossible for them to gain the last percentile, because of the necessary balance that must always be struck with its dialectic opposite, the diffuse Luciferic powers. Because of this necessary balance the Christ-impulse can manifest itself atmospherically, as a third influence. Steiner also describes the emergence of the disruptive and strongly explosive Asuric powers that can influence every microcosm in a negatively plutonic way by insinuating themselves into the Ego consciousness soul, and siphoning off its energy.

The role that prophecies play in the era we live in is of course important, because prophecies are mental images given before time, mostly in order to warn humanity to prepare for a threatening future (dystopia), or sometimes to reassure them of an ideal future (utopia). With the unmasking of all mental images as projections from a certain time, the value of prophecy seems to be diminishing in this current period; a period in which is needed, not speculative imaginings, but concrete, usable strategies and tools. Jürgen Habermas maintains that a highly conscious energy in the microcosm, a need for action, is central.

Intuitio Dei

The production of images concerning a future, no matter which one, seems to be unreliable speculation according to Krishnamurti, because our thinking is not based on the values of the eternal: looking at the light of eternity as Spinoza proposes is not possible for us in a rational sense, with our common-sense pragmatism, that, in addition to all its other limitations, keeps looking for hidden profit.

Our *Intuitio Dei*, our pure and impersonal intuition, as a basis for that elevated way of looking at the light of eternity, has disappeared, or has even never existed. Some English philosophers and also the Dutch scientist Vincent Icke already look to delete the 5th chapter of Spinoza's *Ethics*. Icke does not take Spinoza's concept of eternity seriously, but finds it to be a scientific misstep.

But does this also immediately mean an unmasking of all conspiracy theories? Many conspiracy theories are dependent on mental imaginations, whether they are plausible or not, which are – as we have already seen – easily made ridiculous and put aside by rulers, institutions, social media and so on. Can we then not find these structures of power forces, manipulation techniques, hierarchies, social constructions and other dialectical processes in the space-time of the human life-wave? Are there not actual conspiracies that are not foretold by predictions and prophecies that attempt to shine some light on our sublunary system? Or is reality in all its complexity by its nature indefinable, like the Apeiron of the Greeks? Is chaos totally unfettered, and, if so, is it hindering any order or structure whatsoever? Is that the meaning of Lao Tzu's saying 'The world is a wilderness without an ending?' Is that the revelation of Aquarius, and is that all we will get? If it is said that 'all that is not built on Light will be swept away', does that mean that structures, patterns and orders can only be temporary? Yet Greek mythology shows that it is not so much chaos that rules space-time, but, on the contrary, it is structure and order that rule the cosmos. It is not Uranus that rules, but Saturn/Chronos, who gives structure and stability to the

material and non-material reality. In theory, the world would have to conform itself to that as well. But here is a puzzle, for Lao Tzu's message about the endless wilderness stems from the same era as the Greek period!

Also, the analysis of the Gnostic and Hermetic material regarding the rule of Archons and Aeons in the spiritual world stems from only a little bit later. Here Gnosis and Pleroma stand in the vertical plane to these horizontal powers, and pierce straight through their vibrational appearances. Gnosis obviously does not take part in the hierarchical system of the Archons.

Anchor

During the Old Testament era, the parallel pre-Christian period needed an anchor in time: Chronos, the hierarchical power of God, was ideal for that. He would establish top-down patterns like a true Saturn, and would 'regulate' proportions in time. Plato had decided upon that ideal in the same way: Chronos brought order in the Cosmos for everyone. Chaos would be limited and freedom would be tamed in such a way that it would be manageable. Artistic creativity was not a primary concern for Plato. In addition, money could be regulated through systems and laws, and traders could enter the temple. The

If it is said that 'all that is not built on Light will be swept away', does that mean that structures, patterns and orders can only be temporary?

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market was everywhere, thus also in the temple. And now, during this last century, this regulatory system has become a ruling system that ignores human values. The world has become a wilderness, and, once again according to Krishnamurti, in the middle of this wilderness we find a madhouse. In this paradigm of insanity, freedom in any form can only show its creative powers within a model of revenue raising.

But has modern humanity, with its neo-conservative agendas imposed on the world around us, made a structure that can be found in the interconnected parts of the madhouse? Is there still logic to be found that rules over the Saturnian, Archonic forces? And if this is the case, if this coherence can be defined in a power play that includes spiritual cartels, lists of agreements, and codes of conduct, could this be called a conspiracy!? No prophecy, no complot theory, but a true conspiracy? And could we name these conspirators in the visible, as well as in the invisible realms?

If all of this could be possible, who would be helped by it? Which path of progression would be supported? Which way to empathy and impersonal love would benefit from it? And – in the long term – which self-realisation would become possible? Which victory, in the spiritual sense of the word, would offer humanity a perspective of an eternal light-filled realisation, * a permanent clearing of the consciousness? Which path would lead to a harmonious transcendence of space-time, or a positive dematerialisation (which is the same), in a Now-experience that does not harm the creation and all that was created?

It is understandable that there are many who think such a Gnostic analysis is not an inevitable necessity, but rather, is only speculation. Are these not the same ones

who do not want to acknowledge the necessity for a raising up of Aquarian values, in the face of incriminating and sometimes offending unmaskings!?

It is not a necessity to focus on Satan, the adversary; rather, we can be mindful of its presence, while we focus on our Gnostic magic and self-surrender to the workings of the light. Thus, we look beyond the head of Medusa, whose gaze would turn us to stone. We know that Satan rules the world, but he does not persuade us because we have made ourselves immune to his temptations.

No consolation, but insight

But is that really so? Have we really celebrated that victory so easily? The Greek world-view does not give us comfort, only insight. According to Marjoleine de Vos 'this insight reveals that a human life might be miserable, but that nothing is more delightful than to see the light of the sun. To live! and to help others to live'.

So how do we approach the subject of evil? Or is a human life not miserable when there is resigned acceptance of this worldly fate? Marjoleine de Vos agrees that there should be consolation, because there is so much incredible injustice in this world that people want to believe in a better life, if not here, then in an after-life. The repression and its compensation that we see here, could be called the Spinoza-criterion; the afterlife as a consolation, as a reward that you kept up with the game while in the earthly world. But an 'eternal now' which is postponed in time is of course not a 'now', just like a prophecy cannot bridge the reality in time. Yet the Christian revelation talks about a victory in the world, in and beyond time, in all bodies.

Hella S. Haasse says about the Satanical: 'You will not conquer an enemy if you



try to ignore his danger'. Humanity and free creativity are obstructed when that danger shows itself as Saturnian exploitation by those who have cast themselves as authorities – social, financial, and economic hierarchies, top-down pyramidal psychological hierarchies that seek the enslavement and repression of youthful subjects, and compulsive profit maximization with its impact uncaringly passed on to a brainwashed public... and, as was recently discovered, this even involves universities: is this the beginning of Big Macuniversity!?

Thus, the transformation to an Aquarian soul becomes problematic. Possibly the most evil of these social contrivances is the use of the energy of youth for the maintenance of the hierarchies in the visible and the invisible worlds. A true Archon economy is at work here. The root word of both 'hierarchy' and 'archon' is the same ancient Greek 'arch' for a good reason. 'Arch' is a very old word which means 'original' or 'primal', and it refers, in part, to the original negative interference with the world and humanity by Saturnian forces.

Gnostic texts say that Archons try to possess the human spirit and manipulate its perceptions. They also show how Archons stay hidden in another frequency range, and from there can manipulate appearances and influence values. 'You will not conquer an enemy if you try to look beyond his danger'.

Uranus initiation

That is exactly the reason why J. van Rijckenborgh has warned and even prophesied that many an aspirant of the Way will fall for the illusions and manipulations of the Archons. May this not come to pass! In his book 'Dei Gloria Intacta', he shows how the potential

Aquarian being can conquer his enemy, namely by becoming an initiate of Uranus. This means that the first and 2nd Sevenfold Circles, referred to in that book, have to be walked through and lived through. 'An initiate of Uranus possesses all the mystical creative powers of eternity that have to be exercised in time, till they reach a resurrection or a fall'.

These mystical creative powers more than match all Archonic powers in their electric and magnetic ways of working, and thus lead to the fulfilment of a powerful, impersonal Love reality. Those Saturnine and hierarchical structures which we have discussed exist in a fallen temporality, and this will also be lifted in its entirety.

Does this Aquarian human being not need any structure at all then? A lot of freedom and liberation can stem from the need to use the chaotic space to escape force and slavery. The Chronos reality allows for this, with its discernible nature of limitation and predictable structures and dynamics, it can be worked according to its own laws.

By going through the first two Seven-Circles, a soul-configuration can develop that guarantees a clear and dynamic structure, and safeguards the Uranian initiate from the old Archonic patterns. Then these patterns do not have any grip on the liberated soul that now, through his or her self-realized efficacy and orientation, is itself conducting the maintenance of the form, of the liberated structure, spontaneously.

An Aquarian conspiracy as personal transformation has then become manifest through the impersonal reality of Love. ★

* see J. van Rijckenborgh, *The Christian Mystery of Initiation of the Holy Rosycross for the New Era Dei Gloria Intacta*.



Wisdom, the Light of the Rose

For all who seek the Light of the liberating truth, it is of the utmost importance to reflect thoroughly on the Gnosis.

The Light that reappeared with the wonderful birth of Jesus.

The Light that has touched us all.

The Light that leads and guides us on our path of life.

The Light that so generously communi-

cates itself to those who understand. It is this touch-of-Light that awakens the deep desire in man.

One of the first features of this illumination is a change of consciousness. As soon as these new possibilities of our consciousness are activated, the rational thinking will recede to the background, and wisdom is born.

This wisdom is born in the heart, from the rose of heart, from Bethlehem. It comes to maturity where true Reason is given access to the head; and she is sent out - not unlike love - with our whole being as a radiation of high frequency.

And a human being may thus experience it.

So, focus your heart on this Light and know it! ★

Image: Peder Severin Kroyer, Roses, or the artist's wife in the garden at Skagen.

The rose of reason



The roses of Heliogabalus by Lourens Alma Tadema (1888). The Roman emperor Elagabalus is depicted trying to smother his unsuspecting guests under an avalanche of rose petals



Also in our time, there is a great need for an insight that can reconcile us with reality. The philosopher Hegel called reality 'dialectical and paradoxical' and also for himself he believed that such a reconciliation with reality should take place, otherwise, he said, we would have nothing left but an unquenchable thirst for God. How Reason corresponds to the rose of roses, placed on the cross of this present is indicated in the following.

'To understand Reason as a rose on the cross of the present and thus to rejoice in her, that reasonable understanding is the atonement with reality, which provides philosophy to those who have the inner urge to understand ...' Hegel

When Georg Wilhelm Friedrich Hegel wrote this a little over two hundred years ago, he assumed that Reason and the rose could be equated, because of certain derivations in Greek.

Especially since Hegel, reality is dialectical - consisting of opposites - thus: every thesis evokes an antithesis and thus forms a new synthesis. This new synthesis then evokes an antithesis, after which a new unity is formed. For Hegel, reality in time moved according to a spiral of ever newer insights in which these dynamic forces do not stop. There is therefore no static unity of opposites possible.

According to the modern Rosycross, 'dialectic' means that it cannot claim sustainability, but ultimately moves in the direction of its opposite.

The world of phenomena - and for many that is the reality - is not permanent, is not sustainable. Some say, therefore, that it is a false world in which we exist, a world that constantly seems to be something, which later on can no longer be found.

The background for that thought is already age-old. In India people knew the concept of Maya and the Greek Heraclitus, by whom Hegel was inspired, rendered us the famous 'Panta Rei', everything flows. Even better is the idea of transience and appearance represented by the strong image, also of Heraclitus, that one cannot wade through the same river twice. But that appearance,

that exaggeration of externality, the so-called dialectical world that can be brought to a high degree of perfection with technological innovation, does not give us peace of mind, because every anchorage to it nails us on the wheel of temporality and thus on the wheel of death.

Urge to understand

Therefore, we are troubled by the exaggerated appearance, because of a memory of a real perfection in which that dialectic, in which that movement of the opposites, was in absolute rest or in a higher elevation, for a moment existed without friction.

And a strong inner urge for understanding arises. That inner urge to understand reality and that worry, that lack of peace of mind, was, and still is, the classic starting points for the blooming of the rose, for revealing the true man, for the human being who lives from Reason.

'To understand Reason as a rose on the cross of the present and thus to rejoice in her.'

Was there peace of mind at the time of the Greeks or in the old China or in India, you might wonder?

Of course, people in ancient times dealt with it in a proverbial classic way and preached renunciation and the Wu Wei, letting go, but seen from Western standards, it is often an inscrutable inspiration. The life practice of Pythagoras, laid down in the Golden Verses, comes closest to our Western mentality.

For example, his rule: 'Never do any-

thing you do not understand.'

Essential to the peace of mind in the awareness of the dialectical impermanence is that our soul is not struck off balance, that the soul is not affected by an identity crisis and we as alienated beings, as messed up and panic-stricken chaotics, can ultimately only be balanced by tranquillizers.

What is needed is an adult soul which restfully carries the insights inside and does not lean on others for support. The problem of the transience of literally everything is not new. Spiritually great people from the Middle Ages such as J. van Ruusbroec and Thomas á Kempis have indicated beautiful mystical bona fide directions from a deep religious conviction, to be able to live in this transient world through a mystical consciousness.

Ruusbroec even suspected the outcome of a spiritual process, as witnessed by his wonderful work *The Spiritual Marriage*, a prelude to the later *Alchemical Wedding* of Christian Rosycross.

But since the Renaissance, there has clearly been a plea for a soul base that is not merely mystical. The inner urge to understand became ever greater and people began to experience the limitation of one-sided mystical insights.

In those days, too, much had to be fought on - among other things - the calcified views of an encapsulated consciousness; the new knowledge and the new self-consciousness were extremely dangerous and it was better not to proclaim too openly that you were struggling with the inner urge to understand. Galileo and Giordano Bruno are striking examples of the dramatic consequences.

The purple rose of Bruno

Yet with Bruno, we see the rose in connection with an awakened mystical

awareness:

In his writing *The Expulsion of the Triumphant Beast*, Bruno clothed the journey of man from his earthly existence to his true destination in the following beautiful image. He compared man with a swan which deeply feels grief and repentance because of her imprisonment in the dialectical earthly existence.

'This sorrow is the stimulus of repentance and repentance may be called a virtue. The repentance is like a swan. She does not dare to exalt herself, because the consciousness of humiliation holds her on the ground. That is why she turns away from the earth and seeks the water. The water is the tear, shed from remorse. And in that water the swan tries to cleanse herself to become the pristine white innocence.

The swan or the soul turns in to herself. She remembers her lofty heritage and starts, at first hesitantly, to abandon all the bad things. Again, her plumage grows, she rises, is warmed by the sun and ignites in love to the divine. Thus, she becomes ethereal and changes into her own original being. Even though error and sin were the cause of repentance, now I call the soul the purple rose, growing between pointy thorns. I call her a spark of light that, beaten from hard gravel, rises to the sun with which she is closely related.'

Thus Giordano Bruno.

Inward and outward understanding

The classical Rosicrucians chose - in order to meet the need to come to inward understanding - to proclaim undeniable principles and to demonstrate the spiritual treasures in their Manifestos in such a way that they were (and stayed) hidden for the eyes of the profane, that is, the human beings with an exclusively outward urge to understand.

'To understand Reason as a rose on the cross of the present and thus to rejoice in her.'

After René Descartes had been able to

A cross with roses
is man's final destiny.
It is a life of riches, it
is God's gift to thee.
Not roses separately
and not a cross
alone,
But both in Love
united the two-in-one
are shown *

.....

* De Genestet, in: S. Griffioen, *De Roos en het Kruis; De waardering van de eindigheid in het latere denken van Hegel* (The Rose and the Cross. The acknowledgment of the infinite in the later thinking of Hegel)

bring the starting point back to that Reason, Spinoza managed to give such a royal interpretation as a solution to modern human problems, that justice was done to all bona fide spiritual insights: the mystical, the classical, the moral, the reasonable and the religious. Together they form an open gate for strengthening and renewing the soul that is indispensable for the development towards a truly God-human state of being. The call comes down to this:

Build your essence and knowledge development in God and overcome your disorders by understanding how everything works in nature.

This is possible because the divine nature can connect with man through thinking, because logic is not in conflict with it; the divine nature works through the logic.

This interpretation of Spinoza can be understood from a seventeenth-century perspective, but also in the twenty-first century it is more current than ever, precisely because the logic (that is not rooted in the divine nature) is locked up and bites itself, as it were, in the tail.

In their famous work *The Dialectic of the Enlightenment*, the sociologists Adorno and Horkheimer even speak in this connection about the destruction of Reason! How, then, does the path of knowledge begin that makes the connection with the divine intuition possible?

Spinoza's rose is the core of Reason

In Spinoza's famous salutation of the *Ethica*, we find a beautiful example in which the clear sense of the relationships in the world resounds:

'After the experience had taught me that everything that happens in ordinary life is vain and void and I saw that everything which I feared contained

nothing either good nor bad, [...] I finally decided to investigate whether there was anything that was really good, something that one could partake of and by which the soul could be fulfilled by rejecting all else.'

On the basis of that insight of insignificance and vanity of ordinary life, the soul seeks and desires fulfillment through the true good and finds it in Reason.

By living according to the insights of Reason, the soul grows to a criterion, to the highest form of knowledge: the Love for God, the divine intuition. In that love for God, the rose of knowledge flourishes amid the thorns in ordinary life.

The name Spinoza refers to the thorns of that rose. You could say that Spinoza's motto 'Caute' - be careful - encourages you to take into account the reality of those thorns.

When the rose of love for God blossoms, the soul is strong enough to cope with alienation, identity loss, but also irrationalism. After all, pure Reason irradiates the soul that rejoices in it.

Jan van Rijckenborgh states in his commentary on the *Nuctemeron* of Apollonius of Tyana that in that soul quality one can talk of a 'marriage' of the dialectical counterparts: 'Good and evil, light and dark, love and hatred, these opposites, when they are experienced, are carried by the soul in balance. In this way the soul, but only the soul, exceeds the dialectical world.'

Spinoza did not see the soul as a cold and impersonal objective force, but as a clear empathic and reasonable being, radiating a noble generosity in this world. In his remark on proposition 59 of part 3 of the *Ethica*, he wrote about this kind of generosity: 'By generosity, however, I mean that desire by virtue of which everyone, only on prescription

In order to be able to display the rose petals as accurately as possible, Alma Tadema had ordered rose petals to be sent from the French Riviera to London for four months for this painting.

of Reason, strives to help others and to connect with them in friendship.’ And from the perspective of the divine nature the soul then rejoices in the wisdom, the love and the power of the revelation of the perfect good that is in Reason.

The divine nature reveals itself because the soul enters into its Love, guided by Reason. God is everything, the only, true, unlimited and necessary substance; an existence that cannot be conceived or denied in any way, because this would make the thinker and his thought himself something inconceivable. The fact that God is unique and everything, immediately removes any customary divinity that resides on the projection of human qualities in a superhuman creator, a director.

Reason makes it logically possible to spread the fragrance of divine thoughts.

In the analysis given by J. van Rijckenborgh of one of the Hermetic writings, the sequence in which Spinoza indicated the true way of knowledge, literally, comes to light:

‘When thoughts are awakened in us that are born of God, then we can listen to the voice of the soul or, mystically spoken, to the voice of God.’

So, there is a phase in the dialectical consciousness in which a new way of thinking can be fed by the forces of unity of the original nature.

Spinoza, as one of the few Western thinkers, consciously recognized and experienced this criterion.

The new thinking now does not just endure good and evil in nature, but also necessity and beauty, at least as long as she, the new Reason, breathes in the divine or fundamental nature.

Reason makes it logically possible to spread the fragrance of divine thoughts





To understand Reason as a rose on the cross of the present and thus to rejoice in her ...

For many people, Spinoza's statement 'The human being that is touched by the Reason in his Centre, will never experience anything other than feelings of joy and intense desire'. This is a rational mystical handhold that can be tested at any moment, especially if we place proposition 63 of part 4 behind it: 'Whoever is led by fear and thus does good for fear of evil, is not guided by Reason'.

Spinoza clarified this last proposition in part 5, in which he stated that the confessors and those who believe in an afterlife as a reward for piety are not guided by Reason.

Eternity

It is all about understanding Reason as a rose on the cross of the present. This is a true Gnostic doctrine from the Hermetic scriptures that gloriously sounded forth in the seventeenth century.

Eternity can only be endured in the present now through the perfect Reason, through the Reason that is in the Centre.

Spinoza also indicated that eternity has no connection with time, for instance when he stated that the spirit cannot be determined by time or by duration. Yet he also said at the same time that the human spirit possesses adequate knowledge of the eternal and infinite being of God.

Therein lies the possibility of approaching that Eternity, for Spinoza sees our personality as a temporary transitory mode of existence, which depends on our bodily impressions and is destroyed with the body.

Moreover, Proposition 23 teaches us that the human mind is not simultaneously extinguished with the body but that that which remains is eternal.

That means that every thinking in rewards, every representation in space and time that carries away from this here-and-now, lacks the immediacy that Reason has in eternity in God, in the time-free space of true Being.

We hear in Spinoza's rejection of the idea of heaven as a reward for a good bourgeois existence and his plea for eternity in the now of the human mind also more or less the echo of the Gnostic Valentinus, who at the beginning of the era already let it be recorded: 'Those who say that they will die first and then rise up, are mistaken. If one does not receive the resurrection during life, one will not receive anything in death.'

The answer to the failure of this separational I-thinking is provided in Spinoza's *Ethica* and given by the modern Rosycross in the Gnostic process of the development of a reasonable-moral consciousness to the pure intuition.

This proposes a development from the summarized thinking-with-the-

heart, the reasonable-moral consciousness, to the immediate truthfulness in the human being itself, that is true intuition. It is a continuity of a life with Christ, it is about the rose on the cross of the present.

Spinoza remarked in *On the Improvement of the Understanding* that the concepts of good and evil are used only in a relative sense. One might say that the tree of the knowledge of good and evil brings us insight but not automatically a life of a divine nature.

Spinoza longed to fill the soul with the highest good. His *Ethica* can therefore be regarded as a hermetic manual for the growing soul on the way to eternal divine knowledge, wisdom and love.

It is this very Spinozistic colour that in the twentieth century has moved the modern Rosycross to synthesize the esoteric and exoteric in the current time of man; what is needed is a new soul as well as a new mind.

The esoteric deepening has a double meaning: firstly, to realize that knowledge apart from wisdom and love is misleading and secondly that Gnosis, that is the true knowledge connected with Reason, needs an instrument, a bed wherein it can flow, to be able to express love to God and to realize thought.

J. van Rijckenborgh and Catharose de Petri have formulated new ethics for this road during conferences and in many publications. They set up a creative synthesis to develop this new instrument, the garment of the soul, as a guide to the new mind.

This ethic is very congruent with the *Ethica* of Spinoza. No projections to an

afterlife, but the emphasis on the current moment of spiritual labour, the here-and-now. The points of reference in the perfect centre are joy and freedom, in unity with the original nature.

To understand Reason as a rose on the cross of the present and thus to rejoice in her.

Joy and desire

Contrary to what Hegel thought, it is not philosophy, not the endless contemplation of the dialectic that provides understanding and joy, but the new soul, the renewed mind that lives according to the *Ethica*, in the desire to be filled with the absolutely Good. That thirst can indeed be quenched from a reasonable-moral, the thinking-feeling consciousness. The 'moral'

part of the equation being the thinking-with-the-heart.

In the peace of this mind the power of Reason appears and only there is Freedom.

In the *Alchemical Wedding of Christian Rosycross*, more specifically in the esoteric analysis of it, the development of consciousness and the changes that take place by the action of the spirit in the head are described, so that the understanding, the Reason, ultimately changes our entire being and even affects our I-state.

With the result: 'only feelings of joy and desire'. The Light of God then reveals Itself from the mystery, where spirit and soul have been able to unite, in:

a demonstrably liberating action oriented life, a complete helpfulness; a new soul state, and thirdly: the outcome of this body and soul: development: the new Reason, the new thinking, which is the god-human state, the Golden Wedding garment. That is true Enlightenment. Then the rose on the cross is fully part of the present. ★

Rose, o pure contradiction

On the cemetery of the castle church St Romanus in Raron, Oberwallis (Switzerland) there is an inconspicuous wooden cross with the initials R.M.R.: Rainer Maria Rilke.

For his grave, he chose an enigmatic epitaph that has occupied the thoughts of many people. The words of this inscription can be found, as it were, on the border of the ineffable. The German text reads:

*Rose, o reiner Widerspruch,
Lust niemands Schlaf zu sein
Unter soviel Lidern.*

This can be translated literally as:
Rose, o pure contradiction,
Which desire to be no one's sleep
Under so many lids.

But it can also be interpreted spiritually as:

The rose, contrariwise,
does not intend to fall asleep
under life's burdens.

The observer has to decipher it for himself and so must bring the message contained in it to life. What did the poet mean to express here? What is this 'pure contradiction'? What is the 'desire'? And what does 'Fall asleep under so many burdens' mean? Rilke has had spiritual insights, and many of his poems are efforts to express them. Could it be that the epitaph he chose represents

the quintessence of his insights, the essence of a life that develops, like the life of all people, between eternity and time? A life between on the one hand the Rose of the heart, of the true Self, fundamentally awake, and on the other hand the ego that lies as an eyelid over the 'eye of the heart' and often closes over it, so that man may fall asleep with regard to his true Self? The visible rose is an image of this contradiction between the eternal, awake, true Self and the transient ego, which as an eyelid closes off the process of becoming conscious of Eternity.

The rose of the world

It becomes even more clear, if we consider the rose as the rose of the world, as the soul of humanity. Its calyx is opened like an eye for the spiritual sun, always awake, 'no-one's- sleep'. The Christ-Self of humanity is awake, but the many petals of the rose, the sub-personalities of the earthly human beings, close this awakened eye like 'so many eyelids'. They obscure for him the Sun of the Spirit.

In spite of this, it is the 'Lust' (the desire) of this true Self to be awake, to be 'no-one's-sleep', even if all sub-personalities in his system were to lie over him like closed eyelids. The desire of being awake, the longing to be awake, can be transmitted from the world soul to the (eye)lids. It can stimulate these lids to be raised and to admit the light of the Sun into the eye of his soul. Every ego, every member of the rose of humanity can be touched, and can open up and thus contribute to the awakening of all of humanity by this longing of the soul to be awake. Rilke was such a human being: he was a 'lid' that opened up, and in that way made 'being awake' possible. By his poems, he also helped others to wake up.

The day will come that all closed, sleeping lids will be raised again, in other words that all personalities will be transfigured and be awake collectively. Then the contradiction will have been solved. Then the spirit-souls – the calyx of the rose and the new personalities of all people, the lids, united in being awake, will recognise the Spirit and live from it. ★

Leonid Pasternak: Sketch for an oil painting
of Rainer Maria Rilke © DLA Marbach



To start all over again

In The Netherlands 'The Month of Spirituality' (January 2018) was this year dominated by the art of making a new start, and on their website the organizers wrote: *'How do you do that, letting go of what has happened and giving yourself a new chance? Every year in January, some people give themselves a blank page, but certainly not everyone believes in the power of a completely new start. This is unfortunate, because whoever makes a new start, forgives himself for his mistakes and thus creates new opportunities. Beginning again requires courage, but can be useful for everyone.'*

S

Starting again, yes, how do you do that?

How can you start *anew*? How 'new' in fact is this 'new beginning' then?

We are only too happy to let go of the past, but it seems as if the past does not want to let us go of us; it seems to keep influencing us.

Even a newborn baby can hardly be called a blank sheet; let alone ourselves in January. We are born within circumstances, within a family, with certain talents or with the lack thereof, with great or little intelligence, with a healthy body or with severe physical limitations, mentally sound or with a predisposition to all kinds of psychological difficulties. So we had better speak of a *restart*. But when turning the key in the ignition it is always that same engine that starts humming; perhaps with even more luggage in the trunk. To where does this lead us?!

As far as the 'human machine' is concerned, neuroscience tells us that during an evolutionary development process our brain has admittedly become increasingly complex, but that the sensory perceptions still enter the oldest, most primitive part of the brain first. We have that in common with reptiles. There, in a first rough scan, it is determined whether something is safe or dangerous, edible or if it sees you as prey. On the basis of this first, general perception, a primary reaction is then set in motion in the same primitive part of the brain. Avoid, or not avoid? And in a devel-

Bremen, Germany, © Eskimo

opmental psychological sense you could say that from thereon humans have continued to build on this primitive brain.

As a sequel to an experience, there is a corresponding emotional reaction, with an accompanying hormonal response in the limbic system, which is that area in the brain that we have in common with the mammals.

This pattern is anchored in the memory at an unconscious level. As a reflex, the hormonal response is linked to and triggered by similar experiences, so that this form of response in time becomes a permanent pattern of behavior: a conditioned response. We therefore behave on the basis of conditioning that has been formed in our personal past. We perceive situations through this conditioning as through a filter, with the result that, through sensory perception we can only see what we expect to see, and what we therefore already know. And then in a neuropsychological or biological sense there is a closed system of fully automated conditioned reaction patterns, which work fully automatically 99% of the time. By means of brain scans it has been amply demonstrated that behavior has already started well before it reaches our consciousness, and that, in our neocortex, we become aware of the possibility of choosing this already started behavior, or not. Neuroscience is more and more of the opinion that free will does not exist at all, and that there is only the illusion of choice. Moreover, how happy we feel, apart from extremes, is hardly determined by circumstances but primarily a matter of biological predisposition.

The form in which our reactions express themselves is therefore, unlike the interest on stock-shares, absolutely dependent on successes or pain experiences

achieved in the past, as well as on talent. These can be traced back to merely wanting to survive certain situations, or wanting to experience a high degree of happiness or well-being.

Painful experiences from the past lead to great alertness for similar situations. And as such you will discover them everywhere.

The general perception of the world around you automatically rings the alarm bells and the primitive part of the brain directs your tendency to avoiding certain behavior, which may result in shyness, mild fear of groups, or to people in general, to ever-wishing to 'please', to act lovingly, or just wanting to take care of yourself, perhaps too well, up to and including aggressive outbursts or compulsive neuroses. In essence, these reactions are all based on desire for existence, survival, or fear of death.

There is no value judgement here. It is just how our biological system works. But we can be very disturbed by it, and the people in our immediate environment sometimes even more.

Of course, you can also use this principle of the conditioned behavioral response to bring about certain behavioral changes. That is the underlying principle of education and cognitive behavioral therapy. By consistently training certain behavior, by using it sufficiently consciously and repeating it frequently, there arises at a given moment an established conditioned behavior pattern.

And this underlying structure from the past is not easily relinquished, for it is supported by our hormone management in such a way that, in a biological sense, it is almost impossible to break loose from it. We are therefore lived, for a large part, through our biology. Because the vast majority of these pro-

cesses occur unconsciously. In fact, we cannot act differently. Our consciousness is reflective at best. It only has the possibility of stopping an already initiated reaction, or not, as in 'count to ten before you say or do something'. However, this requires a mindfulness and self-control that most of us cannot maintain every second of the day. A little bit of self-control, a little refining of your behavioral patterns is not wrong, of course, but you may wonder whether it is so healthy to correct and hold yourself in an imposed pattern all day long. You do have certain tendencies and talents; or not. Suppose we would succeed in becoming permanently different, then we would only be someone else with another pattern, and that would in principle make no difference whatsoever.

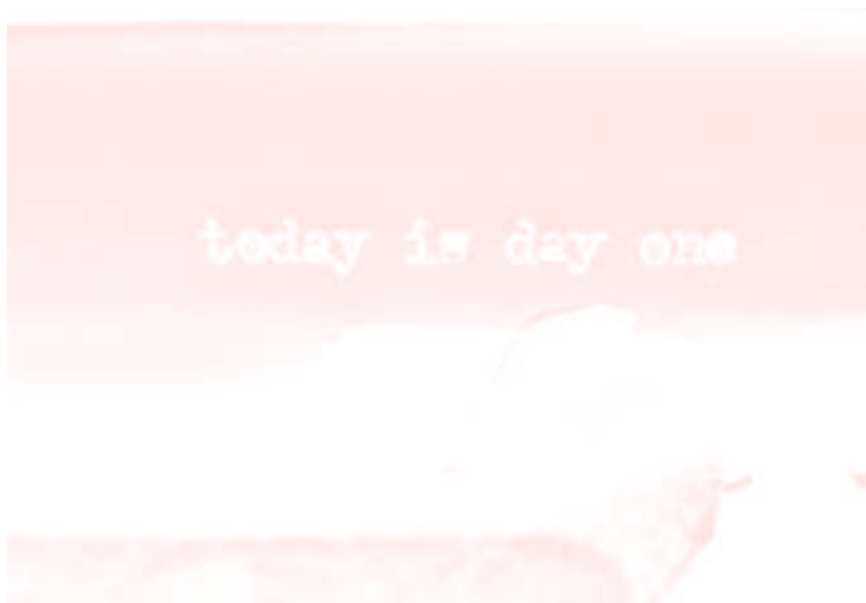
Twist

There is so much extreme and unspeakably terrible psychic and physical suffering in the world. It is incredible what people do to each other and to themselves, not to mention all the suffering in the animal kingdom. But let's not focus on this. Rather, let us try, in our silent despair, our 'quiet desperation' as the English call it, to give it a positive twist, for without that life would be unbearable. Because fortunately there are also a lot of beautiful things in life, which, if you have an eye for it, can make you wonderfully happy for a moment, or move you because of their beauty. Moments full of love, warmth and connectedness...indeed, what a wonderful gift this life can be! And that is exactly what happens often. Even though our heart has been broken and we remain behind disappointed, desperate and disillusioned, we collect ourselves and start again. Again, we give

a swing to the pendulum and everything turns as it always has done. We start over, again, and again, and again, and again ...

It always goes differently than you think, and eventually everything returns to a kind of zero point, in an endless repetition of more or less the same on the basis of the shards of the past. 'You win some, you lose some'.

And at the end the same ending awaits



us all: old age, illness and death. The three things that caused Prince Siddhartha Gautama, later the Buddha, to leave his palace to reflect on liberation from this wheel of rotation. Because if you also believe in karma and reincarnation, then on the basis of that, you will later on start a new life, and then again another, and then another. Disappointment, disillusion, endless repetition: all is vanity and chasing after the wind. And so we had better not talk about it... Because, yes, we do have to go on... But today, for this once, we do want to talk about this!

Not with the intention of talking each other into a depression. (But rather, just talking about apparent entrapment and despair immediately evokes its opposite – that there is another perspective to be discovered, and there is a path of liberation possible.) But really, we would not have begun talking about this if there was no liberation path possible, if there was no other perspective to be discovered.

Because fortunately, there is indeed a liberating perspective, if only we would choose it and will it!

For, whatever neuroscience claims, there is indeed a free will! By this we do not mean the ‘free’ will to choose whether we want to enact a certain behavior or not. No, we are referring here to man’s ability to keep his conscious attention, spontaneously, increasingly, and ultimately continually, focused on the vertically inflowing light of the Spirit, rather than on the horizontal life, as is more common.

That is what we want to talk about today: about truly ‘starting over’ again, in the context of ‘the month of spirituality’, and so on the basis of ‘spirituality’. Spirituality comes from the Latin word *Spiritus* which means *spirit*, *spirit power*; not for a month, but for the whole life, and even thereafter.

First, and for the sake of clarity:

The biological prison of which we spoke is indeed very real, but contrary to what materialistic and self-proclaimed modern science would like us to believe, we proclaim that this is not the whole picture. It is *even worse!*

We are being lived even more, and are imprisoned even more, than we may have thought. We are all literally connected with each other and with the world around us, through all kinds of immaterial threads, and through karma and the

law of cause and effect. In addition, there are also all kinds of subtle and invisible entities and energy formations.

These immaterial powers drive us to thought and action, and feed off our energies, both individually and collectively. They want to maintain the illusion and delusion under which mankind lives, because they have an interest in it and even depend on it for their survival.

So there is indeed a conscious control imposed on us, influencing life on earth from the subtle realms.

There is nothing truly spiritual in it, nothing exhilarating to discover in it, no matter how beautiful it might appear to us. As the Buddha puts it: it is all *Māyā*, which literally means ‘illusion’ or ‘magic’: delusion and illusion.

Māyā is a spiritual concept that includes:

‘that which exists, but constantly changes and therefore is spiritually unreal’.

The “force or principle that hides the true character of spiritual reality.”

And yet in Buddhism *Māyā* is also the name of the mother of Gautama Buddha, the enlightened one; so apparently illumination can be born out of *Māyā*. Closely related to the concept of *Māyā* is in Sanskrit the word ‘*Māra*’.

The word ‘*Māra*’ stems from the Proto-Indo-European root ‘*mer*’, which means to die. ‘*Māra*’ in Buddhist mythology is the personification of all forces that resist the enlightenment, and the demon who tried to seduce the Buddha with visions of beautiful women. In various legends, these women are often Mara’s daughters, who are associated with death, rebirth and desire. And even though it involves such heavenly creatures and apparitions, it is all part of the

First ride of the ICE-S in Theuern, Germany © DB



To start all over again

But today, for this once, we do want to
talk about this!

.....



same horizontal rotating wheel of activity and illusion.

Do not let yourself be talked into anything; do not let anything deceive you.

A truly new beginning always starts from within, from inner recognition, an inner reflection of the vertical light that beckons us from the heart - a heart that has become quiet in its brokenness.... a heart that has truly opened upa heart that has been dulled by life, by karma, for ages, until it can do no more than surrender itself in acceptance of defeat and in silent resignation.

That does not necessarily have to take a seriously dramatic form. It may be that you simply don't have the energy any more to give life another positive spin. You have surpassed illusion and delusion; you are disillusioned.

Dis-illusion; the magic of illusion and delusion is unmasked - disillusioned. It was all Māyā. And for now, there is just no answer anymore.

But just *then* the heart looks for a moment through a different window, to something completely different; something that - elusively subtle - lies beyond the horizon of the known. And the heart can open up to it, and wants nothing more! Here is something unprecedented, something unsuspected, concealed in a hidden moment, a secret thought that we hardly dare to think, let alone speak. And it is now easy to understand why Paul writes in his letter to the Hebrews: *So do not harden your hearts, as it happened in the bitterness in the days of temptation in the wilderness;*

For it is precisely during that period - the days of the temptation in the desert, the days of bitterness and defeat, before we have managed to reclaim ourselves or given our life a new spin - that the mud of life gradually sinks to the bottom of the lake. The vertical light reach-

es the first hesitant leaves of the lotus stem, and slowly they find their way up through the murky water and break through the water surface to unfold their radiant flower crown. If only we can leave it for a moment to stir horizontally in that mud again.

And that is the Rose-and-Cross, the Rosycross!

That cross - that is you and me.

That cross, that golden cross, symbolizes the vertical light that wants to break in into our horizontal poverty and inadequacy.

The horizontal and vertical bars intersect each other in the heart of the cross. And there a rose can start to bloom. In you and me, in your and my heart, the horizontal and the vertical, the spiritual and the biological-earthly, come together. The symbolic rose on the cross is still just a bud. But then, if we succeed in leaving the mud of the horizontal life "alone" and let it sink to the bottom to finally create clarity in the pond within us, that rose will open up and bloom; then the lotus radiantly reflects the vertical Light.

This rose bud is to be found in the heart of the cross, thus in your own heart. Only there is the possibility for real renewal. Real, intimate, for and in yourself. And where people start to live again from that inspiration, from that renewed soul, based on this vertical inspiration, and join together on that basis, a focal point for the Light develops, in which everyone who desires this can really be lifted from the mud, from the horizontal to the vertical. And then, charged with the Spirit power that always shines like the vertical light of the sun, descend again into the horizontal plane to help others do the same.

That is the Rosycross.

A veritable new start from a totally different source: the love radiations of the Spirit. ★



'The upright stones are full of allegories. We refer to a multitude of archetypes - think of the sky, the movement of the sun, the constellations', say the artists. Different themes, derived from the great traditions, can be found here. The stones evoke forgotten memories, they let you sink into the reflections of philosophers, travellers, astronomers, cartographers,

writers. A long-forgotten salvation wells up in your inner space, and you might recognize historical, mythological and poetic references in the sculptures to the rich history of southern France. 'Tchier du Borée is an attempt to restore a lost world', said Serge Boyer.

everything

vibrates



Modern science confirms what the Ancients always knew: everything is vibration. The sage studies man with his various vehicles as a complicated combination of vibrations. In science, we can now measure the 'vibratory number' of man in different states of mind and its effect on his environment and ultimately on the whole earth. This article follows the idea that every human being matters and is important in the process of co-resonating with the higher vibrations, on the way to the great transformation of consciousness of life on planet earth.

There is a widely used example to show you how insignificant we are as a human being: you lie on your back in the sand of the Sahara Desert and breathlessly you look at the myriad of stars above your head. The longer you look, the more stars you see. But you see a reality that does not actually exist. Science says, that these stars are situated in four hundred billion galaxies, but in fact they are four billion different points of time; nobody really understands it. At one glance, you see only what has been. But it remains a sight at which you, as a little puny human in that big sandbox, become silent inside. Occasionally you also see a falling star, but otherwise the whole firmament radiates majestically. And when you consider that everything revolves and circles in one gigantic, super-precise system, a perfect wheel-work that also includes our galaxy, our solar system and our earth, with the planets and the star constellations that form the zodiac signs, you become humble toward this wonder of harmonious unity.

Unity

A human being is also a miracle of unity. All those trillions of cells, together

forming our body, collaborate in unity to keep our system running. They all know exactly what they have to do, the cells in the blood, in the kidneys, the stomach and the intestines, in the lungs, in the brain, in the muscles. Everywhere it is the cells that make sure everything works, they all contribute to serve the whole. That which is big, corresponds with that which is small. Like the macrocosm, so is the microcosm. Here too, you become humble toward this wonder of harmonious unity.

Coincidence?

Now there are scientists who say, both about these big and about the small wonders, it is all coincidence. Out of nowhere came the Big Bang, and by chance evolution took place. Life is pointless, evolution only aims at survival of the fittest and the reproduction of life. Why? There is no why.

In such an approach to life there is no place for the miracle of a guiding, meaningful force in the universe to which people in human history gave all sorts of names; a force they have always venerated and worshipped in all kinds of forms. Until everything changed, four centuries ago.

Science went through an important

development around 1600 and new worlds were discovered, using a microscope and a telescope. The false miracle was unmasked: gradually people saw a reasonable explanation for reality. The theologians were no longer believed, and finally the child was thrown away with the bathwater. There was no more miracle, no divine power was needed anymore. Only matter existed. Man penetrated ever deeper into it, with electron microscopes, all the way inside the atom. And he was convinced that what he did not yet know, he would still find out. This attitude has brought science far, but meanwhile the soul of man withers from lack of spiritual food and longs for real wisdom.

Opposites

At the same time this world submits to the law that everything turns into its opposite. The moment came when science could no longer sustain the theory that there was only matter. No, matter was actually energy, everything was vibration, in higher or lower frequency. And vibration is information. Man even abandoned the idea of the speed of light as the highest possible speed.

It was a paradigm shift, a new way of thinking, just as drastic as 400 years ago, when the idea was born that not the earth but the sun was the centre of our solar system. The pioneers of this thought were burnt at the stake. Even now pioneers of a new paradigm have a hard time with the material believers. Just think of the opposition that homeopathy experiences, a method of healing, based on information, vibration. It became clear that everything in essence is potential, is possibility. How energy is converted into matter, wave or particle, is determined by the viewer. This is called the uncertainty effect of

Heisenberg. It is a revolution in the scientific thinking but, as said, many scientists do not want to accept it as yet. Scientists such as Erwin Laszlo, Ken Wilber, Peter Russell, Fred Alan Wolf, Masaru Emoto, Bruce Lipton, who have also made a study of ancient Eastern wisdom, came to the conclusion that what science had discovered, was known already thousands of years ago. Everything is vibration because everything is energy, and energy is always in motion.

These vibrations manifest themselves in many forms, which exist thanks to many complex vibrational patterns. When the movements cease, the manifestations return back to the Unity, the original state of rest. The creation, the universe, exists as an infinite frequency spectrum. Within this, the various levels of reality differ from each other in vibration frequency degree or energy density.

The Unknowable Unity is the highest vibrational frequency, an infinitely fast, very thin, subtle energy. Matter has the slowest vibrational frequency, the densest form of energy. A physical object or organism is a conglomerate of many different, harmonically tuned vibrational frequencies. We usually become aware of the lowest frequencies only, of matter. But this does not mean, that all those higher frequencies would not exist.

Harmonic resonances

Now, linked to the fact that everything is vibration, there are different principles. The law of vibration says that there is a permanent influence between the different levels of reality, called the Principle of Harmonic Resonance. Almost identical patterns or structures tend to vibrate with each other.

The second principle is the permanent transmutation of energy. Higher vibrations have the ability to transform lower



Loris Cechini. Wall wave vibration, 2012

vibrations, but the special thing is that conversely lower vibrations can never change higher vibrations. Because of this one-way law, evolution will eventually make progress in the direction of the higher vibration. This is known as the Law of Love, because universal Light and universal Love have the highest frequency.

The third fact of the Law of Vibration is that a constant stream of subtle life energy flows through everything. As a result, everything is maintained and everything

is connected with everything. This is called qi or chi, or prana, tao, divine energy or spirit. That is what gives living things its life.

The first pure vibration, with which the universe was created, is found in the Bible as 'In the beginning was the Word'. This vibration causes a creative energy in the primeval ocean of pure potential. Also in creation stories of other peoples one finds a similar beginning of vibration, or sacred sound (Sanskrit: Nada Brahma, the world is sound).

From this highest vibration, Love and wisdom as information, as Light, the whole universe arises, from the subtlest highest frequencies to the densest patterns, and eventually the physical world appears: stars, planets and all forms of life. And all of this essentially still consists of vibrations. So, you can say that the essence of everything that exists is: Light. No

life is possible without light. This is about harmonic vibrations. Each tone is a vibration frequency, and as long as it is being fed, it resonates and continues to work harmoniously. We are able to receive only a limited spectrum of these harmonic vibrations or tones with the human ear. We can also perceive those harmonic vibrations indirectly with the eye. For example, we experience the golden ratio in plants or in architecture as harmonious.

Pythagoras also spoke about these vibrations as the 'harmony of the spheres', for example when it comes to the proportions between the vibrational frequencies of the various planets. From astrology we know that the vibrational frequencies of each planet and its combinations have their own effect on every human being.

The principle of resonance means that identical or almost identical patterns or structures resonate with each other. A simple example are two violins. If you strike a tone on one violin string, the same string will vibrate on the other violin. And because the frequency of this string, just as with any physical object or organism, is in fact a conglomerate of many different vibrational frequencies, also many higher frequencies associated with this, the so-called overtones, start to vibrate, to resonate.

Everything is vibration, so everything is connected with everything in the universe: physical objects, thoughts, feelings, psychic phenomena, non-physical levels of reality, it is all connected, based on the principle of harmonic resonance. And whatever deviates somewhat from the original vibration pattern will still vibrate by the principle of harmonic resonance - which means: the vibrations will again come into phase with each

other or reinforce each other again.

People have - or actually are - a complex whole of many different vibrational frequencies, each with its own, unique vibration pattern. We observe in an ascending degree of transparency: our physical body, the etheric body, the astral body and the mental body. All bodies with lower vibrational frequencies are permeated by the non-physical bodies with higher vibrational frequencies. Thus, our thoughts and emotions are completely entwined with our physical body. The constant flow of subtle life energy also flows through us, and the more our different bodies are in harmony with each other, the better we can sustain ourselves, stay healthy, and feel connected to ourselves and everything else.

We mentioned the Law of Love earlier, namely that higher vibrations can transform lower vibrations. The higher frequency of Love will transform the lower frequency of fear. The expression "Love conquers all" is one of the greatest mysteries of creation, but perfectly logical in the light of the Law of Vibration.

If our souls could vibrate on the highest frequency and could permeate all our other bodies in this way, then our soul would form our connection with universal Love and universal wisdom. Therefore, many mystics consider the soul as the key to the Truth.

Energy fields are important

So far, this is a positive view on the vibrational laws. What does modern science say about this?

Some 75 years ago quantum physicists recognized that everything in the universe was essentially energy. Using modern techniques, one can measure the electromagnetic aspect of the unique

Take time
to go into
your inner self
occasionally.
Find
connection!
.....

vibrational patterns of many things in the universe. Measurements show that each of us has his or her own unique vibratory pattern, and also that there is a relationship between our frequency pattern and the nature of our perception. Modern science considers energy and energy fields to be more fundamental than matter; unbounded fields are considered to be the basic element of an energy-based universe. Matter and energy are just two different types of vibrational frequencies of energy. David Bohm calls matter a condensed consciousness, according to the formula: $\text{mass} = \text{energy} = \text{consciousness}$.

On the basis of the principle of harmonic resonance, one arrives at the logical coherent interaction between, for example, body cells, and thus it turns out that in fact much more organisation becomes possible than was thought.

Consider, for example, the 'collective memory' in fields at all levels of complexity, that Rupert Sheldrake has described in his fascinating theories on morphogenetic fields. Information can be transferred non-locally from one organism to another. Birds, fish, mammals know where to go over the earth, cells in the body know what they have to do. How this can be done, becomes clear now. It is all information based on vibration. Carl Jung also talked about the collective subconscious, and the brain specialist Karl Pribram concluded that memories are stored in a field on a level of reality beyond space and time. Indeed, a whole new paradigm.

And what is the influence that energy fields have on our physiology? The cell biologist Bruce Lipton shows that energy fields have a far-reaching regulating effect on our physical body. The cellular

network of our physical body is in fact a complex energy-interference pattern that is permeated and surrounded by organizing energy fields. In this way vibrational frequencies can change the physical properties of molecules. For example, the energy of thought can activate or block the cell function of producing proteins through the mechanism of constructive and destructive interference.

Cell biologists can measure the unique molecular frequencies of organic substances, such as the four different DNA amino acids. It has become clear that healthy cells, tissues and organs transmit a frequency spectrum that differs from corresponding diseased cells, tissues and organs.

Every person therefore has his own unique vibration pattern. Every vibration, each specific frequency and wave height (amplitude) creates specific shapes or patterns. As frequency and amplitude change, new patterns emerge; first you see chaos arise and then new, seemingly stable and more complex structures form.

Waves meeting each other can erase each other, which is called destructive interference, but if waves reinforce each other, this is called constructive interference. Only the latter can maintain itself, stay in shape and contribute to our survival.

During dozens of years, measurements have been made in the electromagnetic field around the human body. The ELF (extremely low frequencies, 0-250 Hz) are involved in the biological processes and appear to be fairly constant for all people, but the EHF (extremely high frequencies, up to 200 000 Hz) are very varied; it is our personal signature and the height has to do with our state of consciousness - this is clear from research.

Higher frequencies appear to coincide with an ability of perception by which other levels of reality can be observed, for example by mystics. Change of our focus changes our frequency pattern.

The state of consciousness of an individual can be read from the vibrational frequencies of his or her energy field. The higher the frequency, the wider our awareness and perception. When the information, that this person has access to, has the essence of age-old wisdom, great truths and spiritual knowledge, his vibrations are in the area with the highest vibrations.

There seems to be a connection between the frequencies of our aura, the frequencies of our brain waves, our consciousness and our perception. More and more research indicates that this is completely coordinated by our heart. The cardiac field provides a synchronizing signal for the entire body.

Measurements have also shown that emotional vibrations such as anger, frustration, fear and insecurity are incompatible with the vibrational frequency pattern of the heart. The signals that are emitted by the heart

become chaotic, blocking certain activities in the brain. Incompatible waves are not in phase, so we then experience a destructive interference and weaken ourselves. This, too, can have its physical effect on us.

Scale of love?

Therefore, the most important conclusion of this whole picture is: Love and compassion, as the highest frequency, are capable of transforming lower frequencies that go together with, for example, fear and anger. If this information becomes common insight, if more and more people become aware of this and draw the consequences, it will bring about enormous changes. The psychiatrist and mystic David Hawkins has designed a consciousness scale from 0 to 1000. This involves measurable vibrational frequencies, based on muscle tests, of the levels of human consciousness, which appear to correspond with human behaviour, something he has measured in thousands of people.

This schematic can be found on the internet under 'scale of consciousness'. At the very bottom of the scale we find 20 as the vibration of shame, 30 as the vibration of guilt, and it goes up through apathy and grief to 100, the vibration of fear. Then it goes on through anger and pride to 200, the vibration of courage. (The numbers on the scale are arbitrary, as is the case with degrees Celsius, it concerns a mutual inter-relationship). At 200 there is a first turning point, a change from destructive and harmful behaviour to constructive and beneficial behaviour. A second turning point is 500, the vibration of love. All vibration below 200 is weakening, everything above this frequency is reinforcing.

Love wins

And now it appears that although the average consciousness of people on earth vibrates below 200 (in 2009 this was the case in 78% of people), the collective consciousness of humanity exceeds 200! How did that happen? Dawkins explains that this is caused by the other 22%, because one person vibrating at the level of love (500 on this scale) offers a counterweight to 100,000 people under the 200-line.

The scale rises logarithmically, which means that every subsequent point on the scale means a giant leap in force. One enlightened person, who achieves 600 or 700 on this scale, can compensate for 10 and 70 million people! So, there is a great collective interest in everyone's individual spiritual development, says Dawkins, because when destructive behaviour starts to win, then it's over with humanity.

It is often said, that humanity is on the verge of making a quantum leap in consciousness, from an ego-directed consciousness to a human-centred consciousness, guided and carried by the Light of Unity. Because everything is connected with everything, we are indeed one humanity - but not united as yet.

You yourself can contribute to the increasing of our vibratory number and thus contribute to that Law of Love. Find connection! Develop a new focus. Take time to go into your inner self occasionally, let the heart lead in a way that the head must follow. The power of the Unity brings gnosis, inner knowing in your being. Your consciousness will transform into an All-consciousness. Then there is love for everything and everyone. And then you are back in the Unity we talked of at the beginning of this article,

under that starry sky in the Sahara, but now you look at it differently. Creation and humanity are one, yes for sure, seven billion stars - also counting those that are still flickering and occasionally weakening to nearly extinguishing. But soon all will twinkle and radiate in the highest frequency, in Love.★

When I tried to think,

Inner monologue:

Which awareness does the twenty-first century need?

staccato

Shiprock storm

We are

What is consciousness? And what is - as we mention in this article - the “gnostic possibility” in the consciousness?

First of all, the sensory consciousness dominates within us.

Through the senses we are aware of an environment, of a reality and of ourselves. How is this consciousness built up?

A baby, opening his eyes, seems to be looking through and past us, as it were. The eyes do an excellent job, but the meaning of the information, imparted by the eyes to the consciousness, is not interpreted yet.

From the building blocks, suggested by the senses and stored in our memory, we form an image, a representation of a reality within our heads. And of ourselves within this reality. This creates an I-awareness. Science is also based on this sensory consciousness.

What we have perceived, is true for us. What has not been perceived, is speculation. With this we can make our reality a bit more comfortable.

Because all those sensory experiences affect our inner being.

There is also a feeling consciousness.

Experiences are pleasant or not pleasant, agreeable or not agreeable.

The sensory experiences are immediately filled in, coloured by a feeling.

We also are able to remember this.

For example, we have our central heating system, we buy prepared food from the store, we can contentedly read our morning newspaper. Or we entertain ourselves by our eyes and ears through the internet and TV.

All animals have that too, an environmental awareness. At the same time it is a self-preserving consciousness.

Animals cannot survive without that consciousness.

A baby cannot survive without feeling hungry and reacting to it.

We are a refined animal species, equipped with a sense of intelligence.

Much of the human behaviour can be explained from this self-preserving consciousness.

The struggle for existence, the survival of the fittest.

But what then is nurture, culture?

You could say that this self-preserving consciousness is often not pleasant for another person.

We recognize this in a toddler screaming on the floor in the supermarket, because he or she is not granted its desire. So this is upbringing: an intense battle. All parents know this.

The assignment for them is that they must somewhat temper that primary self-preserving consciousness via intelligence and feeling. On a larger scale we call that culture, civilization and this also works with rules and regulations.

Of course something is always lost, compromised, pushed aside, repressed. And besides, the ‘me and you’, the ‘we and they’ come into play. And then it becomes even more problematic.

Especially if science is able to replace tools, such as a stick and an axe, by atomic weapons.

Just think of the current field of tension between the USA and North Korea.

But reality, the cosmos, also remembers.

Everything the I does to reality through action, thought or emotion is not without imprint.

We are creators bound to our own creations. Consequences return in space and time as events to the senses.

In terms of eastern wisdom this is called Karma.

This is also the case in the world of emotional energies.

Feelings, emotional tensions created by us are also remembered.

They remain stored and come to us through what is called the subconscious.

As a result, our emotional experience is strongly coloured.

Tendencies, moods. Not really explainable from life-experiences after birth.

We do not come into the world as a blank sheet.

Wonderment

Questions to the head:

But is this all, the reality of the consciousness as described above?

Shouldn't we be amazed, be wondering?

What is the source of our consciousness, is that we, ourselves?

Are we that which causes our consciousness?

Can we maintain our consciousness ourselves?

Where does our consciousness actually begin?

The I separates itself from reality by observing it.

As if it could stand apart from that cosmos of complete reality, from the whole.

But is it not part of reality, creation or cosmos then?

And what actually is this reality? Does it exist?

We all have our own interpretation of reality and they all differ, but is there actually one reality?

One day somebody asked the question:

If a tree in the forest falls over and there is nobody present, is there any sound heard?

The answer may be: No, sound is something caused by the senses in the head. It is a subjective reality.

All animals have a very different kind of reality or environmental awareness.

For example, a pigeon sees two additional colours.

And would our experience of reality be the complete reality?

Perturbation

Questions to the heart:

And is something needed? Are we satisfied with what it is?

First and foremost: are we satisfied, happy with and within ourselves?

Are we happy, satisfied with how we think, feel and respond?

Can something like our "conscience" accuse us?

Of course we are not satisfied, nor happy with ourselves and our environment.

And we are fighting to change that. From that I-consciousness that never has enough.

But is there another voice within us, which begins to get tired of that I-consciousness?

And in the big picture? What do we read in the newspaper (numerous examples)?

Does not a great crisis or suffering come to our inner being?

How does it affect us? In what way do we respond?

Isn't there a desire for true Love, Unity, Freedom within us?

We would call that 'the gnostic possibility' in our consciousness.

This possibility lies in the heart, in the consciousness of the heart.

She speaks of Love, Light, Freedom, Infinity. And she cannot find it here.

A soft silent voice. An inner knowing of something we do not really have words for.

If we call the first possibility, the sensory consciousness, the consciousness relative to a part of the whole, the I-consciousness, we could call this second possibility, consciousness relative to the whole, the All-consciousness.

This is the core of the recognition of the gnostic story:

Within us is a Spirit spark, a primordial atom in the heart.

It remembers a different reality within us. A reality of Love, Freedom and Unity.

Recognition also of what the Buddha stated: all suffering comes through the self.

And now the way back. The turn, the return from the single-pointed I-consciousness to consciousness in respect to everything, All-consciousness.

The deed

Does that matter, does it make any difference: another consciousness?

The question we are asking here is: Does reality cause consciousness or is consciousness caused by reality?

When science tried to unravel matter in gigantic particle accelerators, in which atoms appeared at almost the speed of light, a special worldview arose.

Everything is radiation, energy. And if we want to take hold of it, make it concrete, we cross a border, an indeterminacy. Reality occurs as an infinite number of probabilities and possibilities. Ultimately, the observer, the consciousness, determines which concrete form reality takes.

We are still creators from our consciousness, we are responsible for our own reality.

In a larger context: The reality of the humanity known to us is the reality of the collective consciousness of this humanity. Reality, the cosmos or whatever you want to call it, reflects back to us what we ourselves are and what we ourselves cause. And so the sensory I-consciousness or the “scientific” consciousness sees a cold and lonely universe: There is only matter, bound by harsh laws of nature.

A big bang out of nothingness, and it was just there. Splashing into matter and energy particles. They condensed into suns, planets. And in the mud or primordial soup of a small void planet, life by chance arose, including awareness of that environment.

As a well-known scientist recently expressed in a popular scientific television



Lorna Simpson, *Head on Ice*, 2016. Courtesy Artsynet.

Harry Potter-like states

program: we are probably the first consciousness to emerge in this cosmos.

And our behaviour? Yes, that is our brain. We are our brain, grey matter in our heads.

We are as we must be. Cultivated animals with a self-preserving consciousness.

Culture, civilization is useful. And if our behaviour leaves something to be desired, if we break the decency laws, then this is a mistake within our brains. Maybe we will some day find a solution to deal with this.

We know more and more about it. The blessings of medical science are already numerous.

Again: we assume that consciousness creates reality.

A concept we often hear nowadays. By thinking differently, we can influence our health.

Scientific research teaches us that the placebo effect is 30%. So 30% will get better just by thinking that we are getting better from a certain medicine or treatment.

Why not 100% actually? What would happen if the placebo effect was 100%?

There is still a lot of praying done. This is how change is implored from our reality, especially if that reality is not so pleasant. Think of diseases, natural disasters. Then the prayers increase.

For example, a farmer asks for rain and a beach club owner a few miles away asks for good weather.

What do you think that the cosmos, or the deity, must now do?

At 100%, it would be an incredible chaos. The mess that we cause now with our I-consciousness, with all our physical strength in the material sphere alone, would then be disastrous.

Placebo effect: A glimpse of the original divine power.

Our concrete sensory reality is a consequence of our consciousness being separated from the whole.

Separation, splitting of the whole, symbolically expressed in separation between good and evil.

Forms in time and space, circumstances, are the result.

And consciousness that has come to live within it.

The separation of the whole, of life, causes the experience that everything else is threatening and hostile.

This creates struggle, duality and death.

But - and now again the gnostic story - : There is also another reality, the reality from the consciousness of humanity with the "All-consciousness". There are more cosmic areas. There are as many realities as there are states of consciousness.

And in our hearts we know that. We recognize this reality in the heart in symbolic language.

There love is the creature and the creator itself. The kingdom-not-of-this-world. A new heaven and a new earth. The original divine creation.

And the powers: The original God-created human was ruler over a divine creation. One with the Father, one with the Law of Love. Wisdom, Love and Power in harmony.

We recognize the capabilities of this human being: Receiving everything, renouncing everything and renewing everything as a result.

These powers immediately are returned to us when we have learned to recognize and follow the Law of Love in the heart.

The process

And is that possible? Another consciousness?

Can we just step into the non-self, into the now, into non-duality?

The answer is simple: try it.

The resistance that comes up then, finds its cause in the past.

The sensory reality that thrusts itself upon our consciousness. A reality as a result of our past.

And an emotional reality, our subconscious, also a result of the past.

Tendencies and moods which we do not like, which we do not want, these pull us down.

We cannot resist them with our willpower.

This would only mean a temporary repression.

And then we recognize the gnostic story again.

This really only recognizes a defeated I.

An I, tired of the struggle within existence against existence, against all existence.

And especially against the struggle within itself against itself.

The ego who has tried to realize love, freedom and unity in this world of the senses.

A human with a high culture. He / she can begin to recognize the process.

And that begins with recognition of that power in the consciousness of the heart.

The power of the primordial atom, that other power in our consciousness, can start the process of the way back.

A force, not of this world.

The Unity, the Word shines in the darkness. And hopefully we are like John who will understand this Word and make the paths straight for that other consciousness which is born within our hearts: The Christian initiation mystery of the new century, and the new consciousness in the new reality. ★



Sic mundus creatus est...

The *Tabula Smaragdina* is Hermes' alchemical essay full of hope to man and humanity. In this rock on the plateau of Tchier du Boré a part of the text has been carved out as an invitation to climb the three steps and open the gate to the cosmos: 'Proceed as the Tabula teaches you and all the darkness will give way, while you will acquire the glory of the world.'

Depicted are the final sentences from the *Tabula Smaragdina*: 'That is how the world was created. This is the way that wonderful changes will arise. That is why I am called Hermes Trismegistus because I possess the three parts of the philosophy of the whole world. This is what I had to say about the operation of the Sun.'

GONE TO THE UNSEEN - PERSIA

At last you have departed and gone to the Unseen.
What marvelous route did you take from this world?
Beating your wings and feathers,
you broke free from this cage.

Rising up to the sky
you attained the world of the soul.
You were a prized falcon trapped by an Old Woman.
Then you heard the drummer's call
and flew beyond space and time.

As a lovesick nightingale, you flew among the owls.
Then came the scent of the rose garden
and you flew off to meet the Rose.
The wine of this fleeting world
caused your head to ache.

Finally you joined the tavern of Eternity.
Like an arrow, you sped from the bow
and went straight for the bull's eye of bliss.

This phantom world gave you false signs
But you turned from the illusion
and journeyed to the land of truth.

You are now the Sun -
what need have you for a crown?
You have vanished from this world -
what need have you to tie your robe?

I've heard that you can barely see your soul.
But why look at all? -
yours is now the Soul of Souls!

O heart, what a wonderful bird you are.
Seeking divine heights,
Flapping your wings,
you smashed the pointed spears of your enemy.

The flowers flee from Autumn, but not you -
You are the fearless rose
that grows amidst the freezing wind.

Pouring down like the rain of heaven
you fell upon the rooftop of this world.
Then you ran in every direction
and escaped through the drain spout . . .

Now the words are over
and the pain they bring is gone.
Now you have gone to rest
in the arms of the Beloved.

Rumi – In the Arms of the Beloved
Jonathan Star New York 1997

WILD ROSES - JAPAN

Plucked from fields
Full of croaking frogs:
Float them in your wine
And enjoy every minute!

Dewdrops on a Lotus Leaf:
Zen Poems of Ryokan.
John Stevens, Boston 1996

TO THE ROSE ON THE CROSS OF TIME - IRELAND

Red Rose, proud Rose, sad Rose of all my days!
Come near me, while I sing the ancient ways:
Cu Chulain (1) battling with the bitter tide;
The Druid, grey, wood-nurtured, quiet-eyed,
Who cast round Fergus (2) dreams, and ruin untold;
And thine own sadness, whereof stars, grown old
In dancing silver-sandalled on the sea,
Sing in their high and lonely melody.
Come near, that no more blinded by man's fate,
I find under the boughs of love and hate,
In all poor foolish things that live a day,
Eternal beauty wandering on her way.

Come near, come near, come near—Ah, leave me still
A little space for the rose-breath to fill!
Lest I no more hear common things that crave;
The weak worm hiding down in its small cave,
The field-mouse running by me in the grass,
And heavy mortal hopes that toil and pass;
But seek alone to hear the strange things said
By God to the bright hearts of those long dead,
And learn to chant a tongue men do not know.
Come near; I would, before my time to go,
Sing of old Éire (3) and the ancient ways:
Red Rose, proud Rose, sad Rose of all my days.

Source: The Collected Poems of W. B. Yeats (1989)

- (1) Cu Chulain, powerful Irish freedom fighter from the mythological Ulster cycle. He was seen as 'incarnation' or 'son of Lugh', the sun god, not unlike Herakles as son of Zeus.
- (2) Fergus, noble monarch who took Cu Chulain under his wing and taught him the martial art.
- (3) Éire is Ireland.

Organ donation: the state of affairs

The suffering of people (and their families) on the waiting lists for transplants is great: many sick people die before an organ becomes available to them. There are long waiting lists. Many religions consider the gift of organs after death a praiseworthy humanitarian deed. In Belgium, France, Croatia, Austria, Portugal, Spain and Sweden, and recently in The Netherlands, the law stipulates that you are automatically a donor when you die, unless you have been actively unsubscribed. But what must a transfigurist know about this subject?

Robert Rauschenberg, Combine 1954-1964





I

If one immerses oneself in the harrowing experiences of the people on the transplant waiting list one is struck in the heart. He who reads how unbelievably grateful and happy recipients – and their families – are, gladly presents himself as an organ donor. For those who in that sense are involved in the suffering of the sick person whose entire life suffers under a lifelong dialysis with a good chance of premature death or who, through liver, heart or lung failure, sees death's approach, it is clear: let everyone become a potential donor, intensively recruit for donors and create better laws. When you are dead your body is of no use to you anyhow, so give a sick or perhaps a dying person, through your willingness to part with your organs, a new lease of life. Many organs and many tissues of a dead body can be used for this. The age of the deceased is in this connection of lesser importance; and for that matter some organs do remain usable till ripe old age, even though the deceased may have had all sorts of ailments. Thus, donor requests come to us ever and again via recruitment drives. They touch us with sympathy, neighbourly love, social duty or moral duty. Every year, in The Netherlands, there is an action week where everybody is asked whether they are yet registered as a donor. You may without warning even be penetratingly questioned regarding it. Young people on their eighteenth birthday receive a donor registration-form in the mail, youth and school projects invite them to talk and think about it. 'Make a sacrifice to your fellow human being, be not afraid to think about your own death, do not be afraid to think beyond your own death. Decide for a yes or a no but do make a decision.'

Why is there so much commotion in society about organ donation?

Because of the increasing demand, the decreasing supply and the importance for the people on the transplantation waiting list for whom it concerns no less than their life or the escape from the burdensome experience of lifelong dialysis or the certainty of a premature death. Organs may only be obtained from another human being, who hopefully has given permission for this and preferably at a moment when he is still in the best of health. Descendants may also give permission for an organ donation, but in two thirds of cases they refuse. Some descendants encounter emotional problems after they have agreed to the donation but later find that there are viable counter arguments.

Organ recipients often only want a donor who they know has consciously given up his organs. This agrees with a point of view that such a drastic decision must only be taken in full consciousness. The House of Commons is already considering a law that would rule that everyone who has not been registered in the donor-register as a non-donor shall automatically become a donor.

Through advances in health sciences, the group of people who qualify for a donor organ steadily increases. In 2016 there were 1,266 transplants in the Netherlands. At the end of 2016 there were 1071 people on the waiting list. They live under heavy pressure.

While the need grows, less and less suitable donors become available due to:

1. the increased traffic safety and
2. the better treatments for brain haemorrhages (SAB) and heart attacks.

Understand well: an organ donor must be deceased in a hospital and preferably in intensive care. This means that only a small number of registered donors actually become donors.

The donation of an organ is a charitable deed. It is also a sacrifice. Out of respect for anyone's decision, it is important that those concerned, also experience it this way. Recipients of an organ often initially have a feeling of guilt, because someone else had to die before they could live. But after this, a lifelong deep-rooted gratefulness grows toward the donor.

For the donor's family, it is a great consolation that the deceased has given a new lease of life to one or more (to a maximum of eight) people.

In many countries donor and recipient are not allowed to know each other. Yet sometimes one is successful in tracking the donor; in the U. S. A. there are no donor secrets. A strong family connection may grow between the families of the donor and the recipient, who sometimes live far away from each other. The blessings of an organ donation, the joy of receiving an organ and the solidarity between giver and recipient then is established in form and content. Thus, organ donation confronts us with being human, with fellow human beings and being a social entity.

When choosing not to donate organs to a fellow human being for whom that would be lifesaving, while the opinion prevails that those organs are no longer needed after death, one obliges oneself to have a well-grounded point of view for himself and society.

In our countries transplant medicine presently treats the body of a dying person with care and is reasonably careful with his or her family. Nevertheless, the professionals connected with transplantation are, on the basis of the world they live and work in, transplant-directed and their ethical objections will be subservient. They do indeed take into account the human emotions, which are of course unavoidable and understandable, but these can be dealt with by a correct approach of the transplant team. In their opinion, there should be better information available so that people understand how meticulously the medical doctors apply themselves to determine death and that brain-dead is truly really dead.

There is a tendency to ascribe objections against organ donation through fear, ignorance and lack of understanding; to resolve emotional arguments with good information. Opposition to organ transplantation is systematically brushed aside.



The images are from
© Cynthia Freese Found
Object & Metal Artist,
Evergirl Art, Issaquah,
Washington USA, 2015

Organ donation is possible from three kinds of donors:

- people who donate an organ while living;
- brain-dead donors with a failing but beating heart;
- heart-dead donors with an arrested heartbeat, dying at a First Aid station or in the hospital, after an unsuccessful resuscitation.

Brain-dead

It is important to understand the brain-dead concept. This concept was defined shortly after the first heart transplants in 1967. In 1968 the Harvard Commission was established. Its task was to determine how to obtain transplant organs. Furthermore, a definition was needed for a brain-dead situation in order to make organ donation possible.

Brain-dead is

- the absence of: consciousness and pain stimuli, of independent breathing and of electrical brain activity (EEG).

The commission of Brain-dead-criteria poses: 'brain-dead is death. In society, there is some controversy regarding it but this is really unnecessary'.

The one who is brain-dead receives oxygen, his heart pumps and his blood circulates. The technical term for this is *an oxygenated material remains*.

The person concerned is declared medically dead, but actually dies completely on the operating table from the removal of his organs. He is returned dead to the family.

The brain-dead person no longer has a consciousness but the entire biological system functions normally. There are brain-dead women who have given birth to children, and there are even brain-dead people who have returned to a normal life.

A well-known example is the America neurosurgeon Eben Alexander who became brain-dead from a cerebral infection. He has later written a book on this and gives presentations concerning his journey through life and a life after this life: a so-called near-death-experience.

From all of this, one can conclude that brain-dead is a theoretical concept. The reality in connection with this subject is according to each person's own point of view and consciousness.

How do religions and philosophies of life regard organ donation?

A Buddhist expresses it as follows:

One would prefer not to disturb the dying process. But a mature practitioner could well choose, as an exercise of altruism, to consciously experience the unrest that the removal of the organs shall cause, as an offer and thereby spiritually perform a humanitarian deed. As long as the donation is the true wish of the dying person, the consciousness that is leaving the body shall in no way be damaged.

Also Islam, Protestantism, Catholicism and Hinduism view organ donation as a deed of the highest possible self-sacrifice. As a Hindu priest put it: 'the soul removes its old coat and will receive a new one in due time. It is beautiful if the old coat can still be of service to another in this way.'

Individual believers though, certainly do not always have the same opinion as their spiritual leaders.

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.....

The transfiguristic doctrine presents an image of what happens around and after death. From this point of view, organ donation disturbs the dying process in such a manner that the result of the life that is now past is not harvested or to a rather lesser extent. This has fatal consequences for the advancement of the microcosm on its pathway after death.

Max Heindel referred to this (paraphrasing) with the following:

The human being sows, grows and blossoms. Then the Grim Reaper appears. His skeleton shows what is left of the person on earth. The hourglass indicates the end of life. A life that ends in harmony with the immortal laws. The sickle symbolizes the gathering of life's harvest. When the moment of death has come, a separation of vehicles takes place. The life-body, the astral and the mental body leave the physical body via the head, via the cranial sutures. The physical body remains on earth. The departing subtle vehicles were up to that point connected to the body by the thread of life.

This cord is attached inside the body to a dense-material atom, which is situated in the left heart ventricle: it is called the 'seed-atom'. In this atom the experiences of the life that has passed are stored, for as far as they relate to the material body. Out of the seed-atom a silver-coloured thread runs to the three other seed-atoms: the seed-atom of the life body, of the desire body and of the mental body. The seed-atoms of these subtle vehicles are successively situated in the solar plexus, the liver and behind the frontal bone in the forehead.

At the moment of death the thread of life detaches from the seed-atom in the heart and takes the therein present life experiences along. In a next incarnation, possibly after many hundreds of years have passed, these forces form the basis for the construction of the new physical body. At the moment that the seed-atom detaches from its connection with the heart, the heart stops. The silver thread still remains intact, so that for the time being the ether body and the astral and mental bodies stay connected to the material body.

From that moment on, the etching-in of the past life-panorama takes place on the thin electro-magnetic layer between the etheric and the astral vehicle. This generally takes about three days. When this has taken place, the thread of life breaks and only then is the human being really dead. He is therefore only really dead a few days after the moment he died for his survivors.

In the first phase immediately after death, a human being sees a panoramic overview of his life. This panorama is chronicled in his etheric body. The deceased sees, as if in a movie, all the important events of his life pass by, only in images, but without the feelings that then accompanied it, and in reverse mode. His life gets literally unwound.

When this phase has passed, the astral and etheric body continue in the reflection sphere. That is a phase of an emotional reliving of all the events of his past life. In this phase, each feeling from the past life is relived and as well all the pain and suffering is felt that has been done to others.

The deeper the images from the departing ether body are, which are thus being etched, the more valuable and effective they are upon the following emotional relief. The mistakes of the former life are more deeply understood, the lessons better learned. In the next incarnation the events have disappeared, but the associated feelings remain. That feeling will, if necessary, clearly raise its voice and shall prevent the personality from falling into the same mistakes. The deeper the etching in the days following death has been, the more powerful the voice of experience will speak in a later incarnation. Once more we see the importance of the three days of absolute rest for the deceased and the guarding of that rest: only with complete rest the result of the life that was lived can be harvested in the best manner.

Organ removal and vivisection are seen from this perspective as a disaster. The reliving of the past life gets irreparably disturbed and the microcosm sustains severe damage.

There is one more aspect:

Organs have their own place in the memory. We shall pass by the details of what

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.....



kind of memory belongs to which organ. The author Hans Stolp writes in detail about this:

“When a certain organ is removed, the organ-memory connected with it also leaves the donor and that part of the donor’s memory is passed on to the recipient.”

What is described above is easy to understand when we realize that the memory is situated in the ether body and that a part of the ether body accompanies the received organ. In this case it concerns the memory of the present life but also the one of prior lives, in other words the karmic memory.

For the donor, this means that with the withdrawal from the body of the information of the past life, that which was stored in the memory of the organ is now lacking. Looking back and the reliving of the past will be disturbed through this lack, when we speak about the consequences for the continued life of the microcosm. A part of the donor has thus not died but lives on in the recipient.

Since a donor may donate up to eight recipients he both lengthens and splinters his continued existence. He establishes connections with eight individuals that continue to live with his organs after his death. Hans Stolp describes experiences of patients who underwent a heart transplant and experienced a total change of character. He writes in the periodical *de Heraut* (the Herald) in 2013:

All the members of the described group of persons who received a heart transplant, viewed their new heart

as a representative of another being who now also lived within them. They had the strong feeling that someone else lived in bodily companionship with them whom they had to take seriously. They all experienced radical changes in their personality. He draws the conclusion that the progress of the donor on his path in life after death has been temporarily brought to a standstill.

For the organ-recipient the preceding means:

Firstly: that within his personality a part of the donor lives on. His original task in life and his karma get mixed with those of the donor.

This is called soul-entanglement.

Secondly: the recipient receives an organ that consists of tissue that is foreign to the body. At a physical level the consequences are that the received organ cannot be fully accepted. For the entire remainder of life, the received organ is viewed by the immune system as an intruder, thus the body persistently wants to reject it, even if this means the death of the recipient.

To counter that rejection lifelong radical medication is needed. That medication suppresses the immune system. The immune system is the biological basis for our individuality on the physical level and on the level of the nature soul and nature spirit.

Also, our immunological identity is affected. Intruders are, because of this, no longer seen as foreign to the body, and as a result the recipient becomes more sensitive to infections and to developing tumours. On top of that, this leads to a gradual decomposition of all physical tissues.

Through immune repressing medication and import of foreign personality characteristics, a mixing of characteristics of donor and recipient evolves. The unique personality of the recipient becomes modified, at the material, etheric and astral levels.

At the etheric level, the vibration level of the ether regulates itself to equal the one of the giver. The ether of the giver is mixed with the one of the recipient and thus a part of the memory of the giver enters that of the recipient.

Moreover, the personality changes in the direction of the recipient's. Finally, a powerful solidarity between donor and recipient develops: soul-entanglement.

The nervous system that belongs to the organ cannot be transplanted as well.

Some experts hold that moral values of the recipient are no longer transmitted to the organ, and that the evaluation of the deeds during the reliving after death are thus incomplete. The dying process of the donor becomes unnaturally lengthened or shortened by the transplant procedure. This obstructs the birth process in the new world. For the family, the results after the donation are also sometimes depressing.

The twofold function

We have not yet discussed the twofold function of the organs.

Practically every organ is indispensable in our life on earth, but each organ plays at the same time a role in the process of building the new soul. For instance, the liver processes natural astral forces as well as forces of the new life, whereas a



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foreign liver will certainly have influences on the gnostic process. There is actually also a constructive side to the receiving of an organ:

Living with a sick organ, and with the decision to accept a donor organ, the experience of the transplant, will afterwards lead to a life full of medical interventions which makes for a lifelong existential experience in close connection with those near and dear to the recipient. For the patient and his surroundings, this will mean an intense awakening, of great value on their path of life.

On the other hand:

He who dedicates himself with all his energy to the path of transfiguration knows that this process encompasses all aspects of the personality, certainly also the subtler, invisible aspects. The new soul is a vehicle that is erected in the ether vehicle, the 'body in the middle'.

The donor organ penetrates the etheric body of the recipient and brings in other forces and vibrations, which do not always correspond with the higher vibrations that the transfigurist strives for. This, together with the severe and violent workings of the immune suppressing medication, can have great effects on the path toward transfiguration.

Dutch Constitution article 11

Everyone, subject to or by virtue of restrictions dictated by law, has the right of inviolability of his body. ★

The mystery around Francis Bacon - Jaap Ruseler



The mystery around Francis Bacon – Was he Shakespeare? Did he influence the thinking of the classic Rosicrucians?
By Jaap Ruseler
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Already since the seventeenth century there has been speculation who was actually the author of the Shakespearean plays and sonnets. These are still being performed and read, and of course not without reason. Qualitatively, this work stands on a lonely, high level in European cultural history.

Certainly, there was an actor William Shakspeare in Stratford-upon-Avon, but could such a common man have the education, the erudition, the linguistic virtuosity, the knowledge of the classics and the psychological insights that were essential in creating such masterpieces? For many people, this has always been a big conundrum.

In this book, after 28 years of investigation, the author brings together what all those researchers have uncovered over the past five centuries and found out about the real writer and the author arrives at the inevitable conclusion that it must have been Francis Bacon, the illegitimate son of Queen Elisabeth I.

First of all, the author describes England and the English royal family at the time around 1600, an incredible snake pit of intrigues. He also clarifies why the lineage of Bacon had to remain secret: the queen represented the Virgin Ideal within which (illegitimate) children did not have a place. (Bacon also had two brothers). In spite of this, Bacon received an excellent upbringing, fitting his status.

All the above-mentioned qualities are present in Bacon. He travelled among European royal houses, had many international contacts and (according to the researcher Peter Dawkins) was the founding father of the Rosicrucians and Freemasons in England. He had a seat in the House of Commons as well as in the House of Lords, was prosecutor general and adviser to the Crown, but besides and above that he had a great calling, a great renewal plan, which he recorded in *The Great Instauration* (1605). This encompassed a general reform of science, just like the German Rosicrucians advocated in their Manifestos, the first of which appeared nine years later.

There are many more similarities with issues that occurred simultaneously on the mainland. Bacon has added thousands of new words to the English language. In France the Pleiade did the

same with the French language, in the Netherlands the Rederijkerkamer (Rhetoricians) in *Liefde Bloeiende* (Blooming in Love) redefined the Dutch language. A striking fact. The influence on the German Rosicrucians is unmistakable. The author even suggests in chapter 9 that Bacon must also have been the author of the Rosicrucian Manifestos. Johann Valentin Andreae indeed repeatedly denied that he was the author, and the texts in the *Fama* are often the same, literary-wise, as in the earlier work of Bacon.

In 1611 also, the Bible-authored translation of the Bible was published, the so-called James' Bible, which is still used today. Liber T and Liber M (the book of God and the book of the world) are both equally important to get to know God, both in the work of Bacon and in the *Fama*.

And author Jaap Ruseler describes more striking similarities: Hermetic thinking, Love in Action, Love is the highest



Francis Bacon at the age of eighteen

act, etc. Thus the Renaissance period in England and Europe at the end of the 16th and beginning of the 17th century comes to life for us as a very special time of renewal. An important element in the evidence for the pseudonyms used by Bacon is his knowledge and use of various secret codes. For in addition to the pseudonym Shakespeare, i.e. Spear-Shaker, referring to

the spear that Pallas Athena carries, more than ten others have been discovered. He has always predicted, through secret writing in his own work and in the works under various pseudonyms, that after his death all secrets would be deciphered, and there are many proofs of this to be found in this book.

There are many "layers" in the plays. There is always a figure

that has realized the unity of head and heart, such as Portia, Prospero, Horatio. Each play has an underlying pattern, is a representation of life itself. The book shows that the esoteric wisdom traditions form the basis for all Bacon's work. These universal values also appeal to us now and that is why the plays are still being performed. They mirror us, call us to change ourselves, from the most important starting point: the law of Love transcends the law of karma.

A chapter of the book also is devoted to the Sonnets, in which many layers can be identified as well.

The above summary is a minimal attempt to describe what Jaap Ruseler has uncovered of the almost incomprehensible breadth and depth of the figure of Bacon and his work. To actually taste its richness, the best recommendation is to read the book itself. ★

A dream. You are in a street and all its paving stones are uneven. People regularly trip over them and you are ready to help stop the bleeding, bring comfort to the injured and alleviate their suffering. You are doing an extraordinarily good job, but the problem itself, the stones, remain.

You do your utmost to teach people how to see the dangers, not to trip over them and to cope with the problem. You try to give people a positive view on life and teach them not to act on this misfortune. You tell people about their task to make everything right and you assume that this is a viable possibility. You also teach them to pass this vision on to others. Many people are very glad of your help and it makes them happier. You are widely respected. The stones will still be uneven, though.

So, you commit yourself to putting the stones right. That makes a difference; people don't trip over them and nobody needs help anymore. You work for humanity and humanity is grateful to you. Your love for humanity is immense, greater than your love for yourself. You fight imbalanced relationships and injustice. You put all these ideals above your own interests. Sometimes you succeed

You explore the question as to why these stones keep coming up

in realising such an ideal somewhere, but at the same time other stone-paved roads will become uneven again elsewhere.

You explore the question as to why these stones keep coming up in the road, because it keeps on happening. You read the philosophers, the thinkers, the psychologists, who point you to the fact that the soil beneath the surface is unstable, causing the paving stones to lose their original position. They try to make a solid foundation. You acquire profound insights, which you want to share with others; many people might benefit from them, after all. Still, it keeps on happening that the paving stones are in all the

wrong angles, all over the place, discommoding everyone. Must you search even deeper, then? Study further earth layers beneath, as deep as you can? But everything appears to be moving all the time and so you cannot approach the core of the problem. Even if you could reach the centre of the earth, everything would still be moving and nothing could be done about that.

This endless digging makes you desperate. You flop down between the uneven paving stones and you gaze into nothingness... But then something extraordinary happens. How can that be possible! You would never have looked for this. You were looking down, all the time. Well-meant and working your head off. And now, for a moment, you do nothing and it happens: a bright light suddenly illuminates the issue!

This beam of light makes you proceed in a totally different way. Light works through you and thus, to others, and it does not even feel like working. Gratefulness, respect and admiration no longer befall you. And that is okay. You leave the stones alone. ★





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